"SRI VADIRAJA'S THEERTHA PRABANDHA"

An Unique Travel Guide of 107 Holy Kshetras of Bharath

1st edition, 1997

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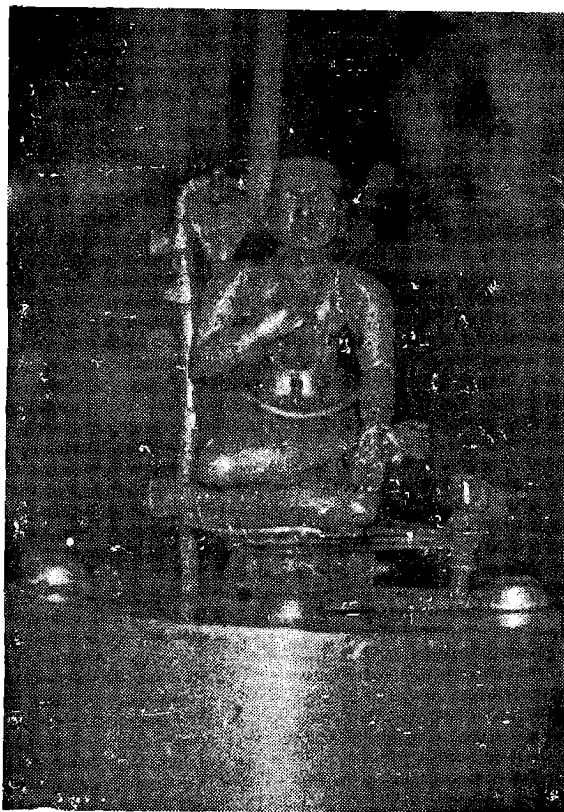
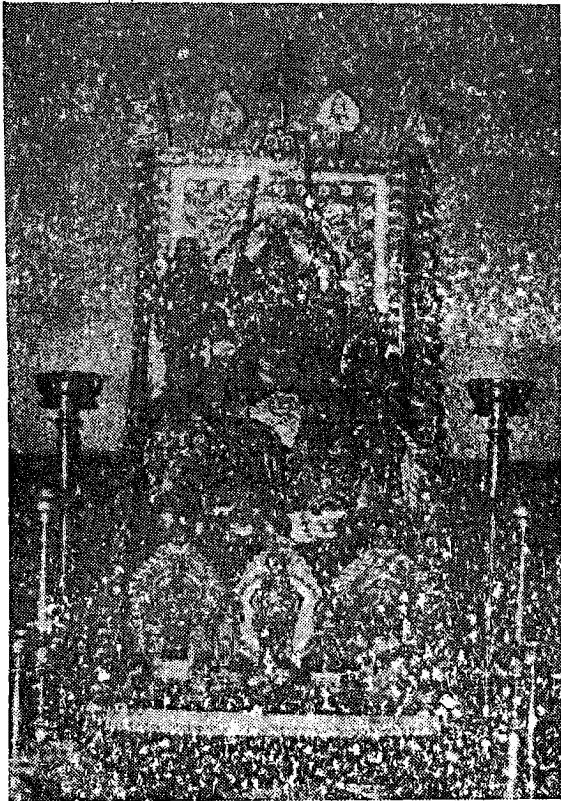
Sri Vadiraja's Theertha Prabandha

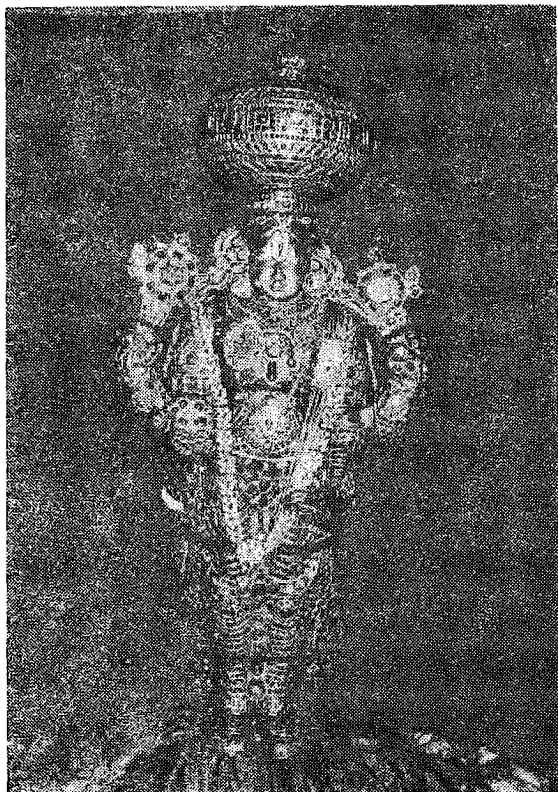
(An unique travel guide of 107 holy kshetras of Bharath)

Picture of young Saint Sri Vadiraja made in Pancha-Loha (five metals) and presented by him to his mother, as he left on his maiden Theertha Yathra (First Holy Tour).

Principal Deities of Sode Vadiraja Mutt

Major Deities worshipped daily in the Mutt are:

1) Sri Bhuvaraha 2) Sri Hayagriva 3) Sri Vedavyasa
4) Sri Srinivasa 5) Sri Gopalakrishna

These deities are worshipped contineously by Sri Vadiraja his predecessors and all his successors and currently by His Holiness Sri Vishwothama Theertha Swamiji present head of Sri Sode Vadiraja Mutt, UDUPI.

TIRUMALESHA VENKATESHA PRABHU

(DECORATED WITH DIAMOND KAVACHAM & CROWN)

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LOKESHA VENKATESHA
PRABHU TIRUMALA.

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SRI KRISHNA MUTT

☎ Sri Krishna Mutt: 20598
Sri Sode Mutt : 24004

H. H. SRI VISHWOTHAMA THEERTHA SRIPADANGALU
PARYAYA SRI SODE VADIRAJA MUTT
Udupi-576 101.

MESSAGE

Dt. 27-3-1997

The Great Saint Sri Vadiraja Theertha, who long ago graced the Peetham of this Mutt, walked all over the country on foot a number of times, visiting all the sacred Kshetras as mentioned in the Shastras. Being Ruju Yogin, he belongs to the class of the greatest souls, next only to the Almighty Sri Hari. All his attributes are pure & are blemishless. Naturally any person can conclude that his pilgrimage was not aimed at gathering merits for himself, but to sanctify the Kshetrabhimani Devathas to a higher degree & to please their Antharayamin Sri Hari. Later, he composed a number of stanzas extolling, the greatness of each Kshetra. The collection of these stanzas goes by the name "Theertha Prabandha". Recital of these stanzas at the time of visiting these Kshetras, will naturally please the Kshetrabhimani Devathas, who will shower on them their choiciest blessings.

The original text is in Sanscrit, with a view to helping such persons who do not understand the Sanskrit language, Sri S. K. Achar a well known scholar in Udupi has brought out the versions of Theertha Prabandha in English & Kannada Languages.

It is a pleasure to note that the English & Kannada Versions are being published separately. We pray the Deities of our Mutt Sri Bhoovaraha, Sri Hayavadana, Sri Vedavyasa & Sri Srinivasa, as well as Sri Vadiraja Guru Sarva Bhouma & Sri Bhootha Raja to bestow a long life & prosperity on Sri S. K. Achar, the Author Sri M. K. R. Vinayak Executive officer Tirumala Tirupathi Devasthanams and all others concerned in the work of publication of this" great work Theertha Prabandha".

With holy Narayana Smaranas
H.H. Sri Vishwothama Theertha Sripadangalu

Udupi
Dt: 27-3-1997

Shri Vidyasagara Theertha Swamiji,
SRI KRISHNAPURA MUTT,
P. B. No. 4, UDUPI - 576101.

MESSAGE

Holy Narayana Smaranas to Sri M. K. R. Vinayak, Executive Officer, T. T. Devasthanams, Tirupathi-517 501.

We are immensely happy to note that you have extended financial aid to bring out the English Version of holy Theertha Prabandha authored by Bhavi Sameera H. H. Sri Vadiraja Swamy. Theertha Prabandha is an unique travelouge in sanscrit, and is quite fresh even after lapse of 500 years' Since it was written. Moreover, this holy tour was undertaken by the saint, when modern type of infrasturcture, transport and other communication facilities were not available, that too at a time when the country was under foreign rule.

It is a holy book which should be read by every Indian as Vadiraja presents before us the glory of the various holy Kshetras, rivers, and mountains visited by him, as if they are present before us. The book is an unique mixture of the essence of scriptures, Vedas and puranas in short the glory of holy Bharath the essence of which is unity in diversity. The reading of the holy book will definitly enhance our love and revrence to our Motherland.

It is indeed in the fitness of things that Tirumala Tirupathi Devasthanams have decided to extend financial aid to bring out this Sanscrit work in different languages to benifit the community. Vadiraja during his visit to Tirumala offered a Garland of Saligramas to Sri Venkatesha Swamy which can be seen even today as we take the darshan of Sri Srinivasa Prabhu at the holy Tirumala shrine.

Lastly we are also happy for the sincere efforts of Sri S.K. Achar, who has spread no pains to render the translation quite effective as they are presented to us in the original work and wish the holy venture every success. We also pray Hari and Vayu, to shower their choicest blessing upon Sri S. K. Achar.

With holy Narayana Smaranas,
Shri Vidyasagara Theertha Swamiji

Phone: 22433

H. H. SRI LAXMINVARA THEERTHA SWAMIJI
SRI SHIROOR MUTT
UDUPI-576101, D. K.

Udupi
Date: 27-3-1997

MESSAGE

Bhavi Sameera Yathiraja Vadiraja Guru Sarvabhowma was a great devotee of Thirumalesha Srinivasa Prabhu. He was an erudite scholar, a Great Administrator, Social Reformer and a Creative poet. He conducted holy tour of 107 Kshetras, Rivers, Mountains of mother Bharath and worshipped them in 235 verses in "Theertha Prabandha" authored by him, 500 years ago. In this holy work we can see a fine blend of Veda, Shastra and glory of ancient Indian culture.

Sri S. K. Achar who is a disciple of our mutt, is wellknown to all the Swamiji's of the eight mutts of Udupi; and is devoted to Lord Krishna & Mukhyaprana. Sri Achar after rendering Theertha prabandha to Kannada & English has approached Thirumala Venkatesha Prabhu for its publication. We are indeed happy over these developments.

We whole heartedly appreciate the keen interest, sincere efforts of Sri M. K. R. Vinayak the Executive officer and the dedicated members of the staff the T. T. Devasthanams in this regard. Let more & more holy religious books come out in different languages under the divine mercy of Sheshachala Prabhu Venkatesha Swamy.

With holy Narayana Smaranas,

H.H. Sri Laxminvara Theertha Swamiji

Camp: Admar
Date : 27-3-1997

Telephone: 20317

SRI VISHWAPRIYA THEERTHA SWAMIJI
SRI ADMAR MUTT
UDUPI - 576 101.
(D. K. KARNATAKA)

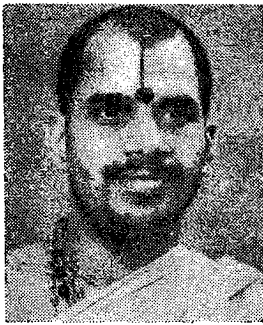
MESSAGE

Sri Vadiraja's Theertha Prabandha is quite useful to Yathries as a torch bearer. The holy tour will be successful & meaningful only when we understand the glory sancity & siginificance of the holy places, visited by us.

Sri S. K. Achar who is a staunch devotee of Sri Vadiraja, has rendered "Theertha Prabandha" authored by Sri Vadiraja in Sanscrit in to Kannada & English to benefit the community.

We pray Lord Krishna to shower his choicest blessings upon the pilgrims all over.

With holy Narayana Smaranas.

Sri Vishwapriya Theertha Swamiji

Phone: 21272, 22222

H. H. SRI SRI SUGUNENDRA THEERTHA SWAMIJI
SRI PUTHIGE MUTT, UDUPI.

Dt. 27-3-1997

MESSAGE

Sri Vadiraja Gurusarbhowma was a great saint brilliant scholar, outstanding philosopher and a super poet. He toured the holy Bharath on foot and wrote an unique travelouge in sanscrit known as "Theertha Prabandha"

Sri S. K. Achar who is devoted to Hariguru & the eight Swamiji's of Udupi and who won "Sri Krishnanugraha Award" from us during our second tenure of Paryaya, rendered the Kannada & English versions of Holy Theertha Prabandha and has approached Tirumala Srinivasa Prabhu for its publication. We are indeed happy over the matter.

We strongly admire the sincere efforts of Sri M. K. R. Vinayak Executive Officer and the members of the T. T. Devasthanams for their good gesture in this regard. Let this holy exercise continue for ever under the guidence of Sri Venkatesha Prabhu for ever.

Holy Srimannarayana Smaranas

H. H. Sri Sri Sugunendra Theertha Swamiji

Udupi-1
Date: 27-3-1997

Phone: 23402

H. H. SRI VIDYADEESHA THEERTHA SWAMIJI
PALIMAR MUTT
CAR STREET, UDUPI-576101
Karnataka State

MESSAGE

Sri Vadiraja's Theertha Prabandha is an outstanding travelouge in sanscrit. Vadiraja is a genius in human form who could see philosophy in grammar, and the glory of Sri Hari in each drop of the waters of holy River Ganga.

Sri Vadiraja has authored holy "Theertha Prabandha" in four well organised chapters and this is un-doubtdly an unique guide for the yathries to follow. "Theertha do not mean mere water comprising of Hydrogen and oxygen (H20) It should be quite pure and holy being the abode of the various celestials to shower grace upon the Theertha Yathries, purifying their mind and the body.

It is indeed a tough task for any one to translate holy Theertha Prabandha to other languages that too to a foreign language like English. We feel that it was possible for Sri S. K. Achar to do so due to the abundant grace and divine blessings of Sri Vadiraja upon Sri Achar. The translation is rendered so meticulously that the raader feels as if he is reading an original book.

We are indeed short of words to express our happiness over the sincere efforts of Sri M. K. R. Vinayak Executive officer and the other members of staff of T.T. Devasthanams for extending financial aid to bring out the holy Theertha Prabandha in different languages to reach more and more people. It is an occan of nector. Let Lord Venkateshwara shower his holy grace upon this sacred venture, and reform the society through his miraculous powers.

With holy Narayana Smaranas,

H. H. Sri Vidyadeesha Theertha Swamiji.

Udupi
Dt: 27-3-1997

H. H. SRI VISHWAPRASANNA THEERTHA SWAMIJI
Sri Pejavara Adhokshaja Mutt,
UDUPI-576101.
Phone: 20498

MESSAGE

Normally we conduct holy tours in order to get rid of sins and to earn the grace of God. However a mere Yathra or bath in holy Ganges without knowing the glory and significance of the places visited by us may not lead us nearer god, for crows, dogs and various other creatures also take bath in holy Ganges daily not at all knowing the holiness & sancity of the waters of the sacred river Ganges.

Yathiraja Vadiraja has authored holy Theertha Prabandha to fill this void presents before us the glory of holy Kshetras, rivers, mountains etc. visited by him 500 years ago, in the course of his holy Bharath tour.

Sri S.K. Achar has rendered the same into Kannada & English to benefit to community. We sincerely pray Lord Krishna & Mukhyaprana to shower their holy blessings upon Sri Achar.

With holy Narayana Smaranas,

H. H. Sri Vishwaprasanna Theetha Swamiji

S. K. ACHAR
"SRI KRIPA",
AMBALPADY, UDUPI-576103.

Dt: 27-3-1997

TRANSLATORS NOTE

Yathiraja Vadiraja conducted the holy tour of Mother-Land Bharath, on foot in a clockwise direction, to his tutelory deity Udupi Sri Krishna and the holy Bharath and wrote a book known as "Theertha Prabandha" in Sanskrit, 500 years ago. The book comprises of four well organised chapters viz 1) Western 2) Northern 3) Eastern and 4) Southern Prabandhas or chapters. In all Vadiraja visited 107 holy Kshetras, rivers and mountains, which he worships in 235 Shlokas, in sanscrit. Sri Vadiraja was a genius in human form, blessed as he was with outstanding power of grasp, imagination and expression; yet he was a humble tapasvi, He was a great human emancipator and a social reformer.

In this holy book Sri Vadiraja presents before us the glory of all the holy places, rivers, mountains before us as revealed in Sruthi (Vedas) Smrithi (Scriptures), Ramayana, Mahabharatha, Bhagavatha etc.

His humility and simplicity are quite evident, which he maintains throughout the holy four as can be seen from the following lines.

Before starting the journey Vadiraja humbly prays for the grace of Hayagriva.

"Oh Kind Lord, please even bless us,
And make our Theertha Prabandha an outstanding work".

At Badari in the last shloka Vadiraja mentions that he has explained the glory of Lokesha Srihari to the best of his ability and further prays:

"Oh Srihari, please accept,
This shloka and also,
Theertha Prabandha authored by us".

At Ahobala Vadiraja totally serrenders before Narasimha.

"Oh Narasimha you appeared here,
From a pillar to save Prahlada,
We are as ignorant as a pillar,
Please shower your grace upon us".

Vadiraja reached Tirumala Shrine through his knees, with out touching Sheshachala by foot, as the Hills appeared like Salagrama Shila to him. He sang the glory of Tirumalesha Venkata Prabhu, in eleven shlokas, with overflowing devotion, and offered a garland of Salagramas to decorate Lord Venkateshwara.

Lastly Vadiraja offered holy Theertha Prabandha composed by him at the lotus feet of **Sri** Ananthapadmanabha Swamy at Thiruvananthapuram.

We are able to accomplish this holy task,
In order to earn the grace of Srihari,
Only through His deep mercy.

I am indeed grateful to their Holiness the Swamiji's of eight Mutts of Udupi; for their valuable guidance, suggestions, blessings and messages. I also like to appreciate the services rendered by my sons Sri K. Srinivasa Achar & Sri K. Haridasa Achar, in the early stages of the translation of the holy classic. I am indeed indebted to Kum. A. Yashoda Pai, Sri S. Manjunath, & Sri M. Udayashankara Nayak, for typing the manuscript neatly and in time. I am also deeply grateful to my revered Guru Sri U. L. Achar M.A., retired Professor of Physics, M. G. M. College, Udupi-576 102, for editing the manuscript, and for his valuable suggestions and guidance, and thus to totally enhancing the quality of the holy book.

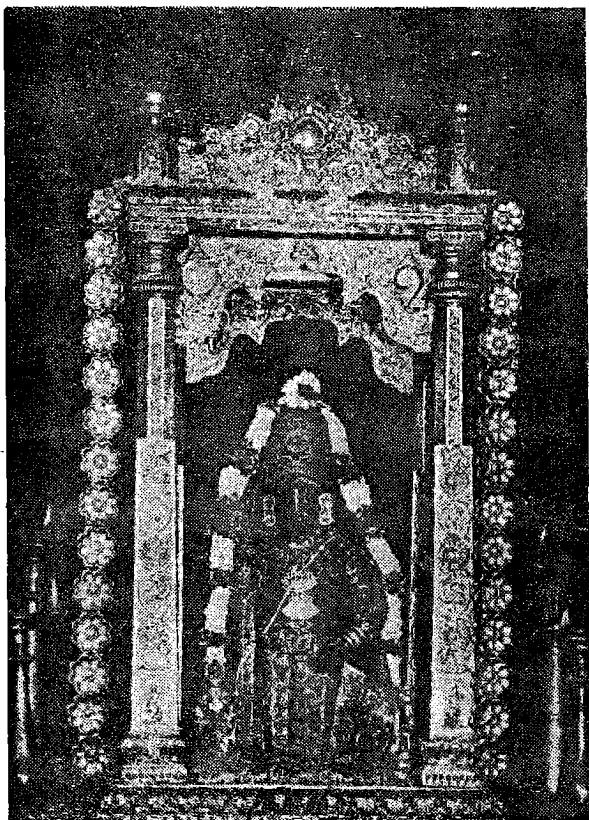
I am further deeply grateful to Sri M. K. R. Vinayak, Executive Officer, Sri N. S. Ramamurthy, Editor, Saptagiri, Sri K. Appannacharya Special Officer, Dasa-Sahitya Project, Late Dr. M. Padmanabha Achar, Vice Principal S. V. Ayurvedic College, and all other dedicated band of staff of Tirumala. Tirupathi Devastha-

nams, Tirupathi; for their whole-hearted co-operation for getting me the necessary financial aid for the publication of the English version of the holy book, which I wrote, not only to benefit the community, but also to preserve the essence of our ancient culture to the coming generations.

I am also immensely grateful to Sri Sundara Shetty, Proprietor, Ashok Printers, Ambalpady, Udupi, his sons and the devoted staff of the Press who have strived very hard, for printing the book neatly in a records pan of time; and thus enabling me to successfully present the book in a good shape before the readers; which explains the glory of the holy Bharath.

If the readers are thrilled by reading the book, it is on account of the merit of Sri Vadiraja and the grace of Sri Krishna, and the lapses if any are entirely mine, which if and when traced, will be duly rectified in the future editions.

Lastly I like to offer this book, which I could write, due to the divine grace and blessings of Hari & Guru, at the lotus feet of Tirumalesha Venkata Prabhu. Let this Jnana-Satra continue, in different languages under the holy grace of Lokesha Venkatesha Prabhu for ever.

Kadagola Udupi Sri Krishna

Udupi Sri Krishna installed by Sri Acharya Madhwa Eight Centuries ago, adorned with diamond crown Kavacha, and Suvarna Mantapa.

Sri Vadiraja's Theertha Prabandha

CONTENTS

PASCHIMA PRABANDHA

CHAPTER - I

INTRODUCTION

Sri Madhwacharya installed Lord Krishna at Udupi, eight centuries ago and appointed eight young monks, for the worship of Kadagola Krishna. Eight mutts were established later on at Udupi. Among these eight mutts, Sode mutt is quite significant, for the first saint of this Mutt Sri. Vishnu Theertha was the younger brother or Sri. Madhwacharya. The 19th Saint Sri Vageesha Theertha was a great tapasvi and a super scholar. Sri Vadiraja who authored "Theertha Frabandha" was the direct disciple of Sri Vageesha Theertha.

Brief (Resume) of Sri Vadiraja : Sri Vadiraja was born of the divine couple Sri Ramacharya and Saraswathi Devi in 1480AD at Huvinakere village of Kundapura Taluk, D. K. Dist., Karnataka State. He lived an illustrious and glorious life with a full span of 120 years from 1480 to 1600AD i. e. from Magha Shudda Dwadashi in Sharvari Samvatsara to Palguna Bahula Thritheeya of the same Sharvari Samvatsara until the said samvatsara completed its two full circles. He dedicated his whole life for the material and spiritual emancipation of mankind. He was ordained as a monk at the tender age of eight by his guru Sri. Vageesha Theertha. On account of the un-rivalled scholarship and deep attachment for human welfare possessed by Sri Vadiraja, Sode Mutt came to be known as Sode Vadiraja Mutt, subsequently. Even today we can see the ancient house. where Vadiraja was born and spent his early years at Huvinakere.

Sri. Vadiraja was a brilliant scholar, creative poet, great administrator, social reformer, precise thinker, and a contemporary of Sri. Vyasaraja, Purandara Dasa, and Kanaka Dasa. Vadiraja had authored more than 77 books in Sanscrit Viz; 1) Philosophy-7 2) Critical Notes-6 3) Poetry-4 4) Critical Review-11 5) Stotras-49 in all 77. In Kannada he had authord 7 books, and thousands of

Bhajans, bearing the mark of his tutelary deity Hayavadana at the end of the song. He also wrote a Tulu Poem on the Dashavathara of Srihari for the benefit of the commoners. He composed Lakshmi Shobana song in Kannada, which when recited in temples or on the eve of marriages, will create a supremely divine atmosphere for the listners. His major works in Sanscrit are 1) Yuktimallika 2) Rukmineesha Vijaya 3) Sarasa Bharati Vilasa 4) Theertha Prabhanda.

As said earlier, Sri Vadiraja was blessed with a full span of life of 120 years,(1480-1600AD) and He entered Brindavan alive on Palguna Bahula Thritheeya in Sharvari Samvatsara upon the said Samvatsara completing its two full circles, at Sode 20 k.m. away from Sirsi in U. K. Dist. of Karnataka State. Among the Madhwa saints, Sri. Vadiraja was the first to enter the brindavan alive. The second saint to do so was His Holiness Sri Raghavendra Theertha Swamiji, who is blessing the devotees spread all over the world, standing on the banks of Thunga river at Manthralaya.

Sri Vadiraja's Theertha Prabandha : We come to know from the life of Sri Vadiraja, that he had toured all over India, from the Southern end of Kanyakumari to Badrinath in North, and from the Western end of Dwarka to Puri in the East several times, and had authored a book in Sanscrit entitled "Theertha Prabandha" an unique travelogue in Sanscrit literature. The book is divided into 4 well organised parts Viz; Paschima Prabandha comprising of 44 holy places of the Western Region described in 99 Verses, Uttara Prabandha - 20 kshetras of the Northern Region in 46 Shlokas, Purva Prabandha- 23 places of the Eastern Region in 43 Verses, Dakshina Prabandha -20 places of the Southern Region in 47 shlokas, in all 107 holy kshetras worshipped in 235 Verses visited by the saint spread in different parts of the holy mother Bharath. Vadiraja visited each place and explained the spiritual significance and glory of those places and deities, rivers, mountains, thereof as enviseged in our scriptures. In short, we can see the glory of ancient Indian culture in this book, the essence of which is unity in diversity. The reading of the

book is virtually a Bharath Darshan, as seen by an illustrious Indian saint 500 years ago, when the modern transport system and other infrastructures for pilgrimage were not available. The whole tour must have been conducted by walk along with the other daily chores of the saint i. e, Japa, Pooja, Pravachana, and writing of books etc. Such a hazardous task could be accomplished only by a noble soul like Sri. Vadiraja, who had abundant blessings of Hari and Vayu. Sri Vadiraja possessed an outstanding power of grasp and expression, and he unravels in this book the glory cf our ancient culture as envisaged in the Ramayana, the Mahabharatha, the Bhagavatha and enraptures us with the picturesque description of various deities, temples, holy rivers, mountains, etc. as he visits different places. Vadiraja proceeds form Sri. Krishna Temple Udupi Via west, north, east and southern directions in Pradaksinakara (Clock wise direction) to Lord Krishna as well as to mother Bharat. The English version of the Original Sanscrit shlokas are given below for the benefit of the English readers, in twenty seven chapters with necessary comments etc. The book is equally good as travel guide·

1) Invocation : It is common in India to start any good work including Theertha Yathra (Holy Tour) with a Prayer Sri. Vadiraja also prays Srihari for purity of mind and grace of God for the success of the tour.

Oh Mind, please ever concentrate on Sri Hari,
For the thought of Sri Hari, like the waves of the
Ocean of Milk,
Can cool our body and mind,
Besides liberating us from all the miseris. ....1........

In the following shloka Vadiraja prays Lord Hayagriva, for the success of his work "Theertha Prabandha"

The Ocean deep life's miseris are cleansed,
By the grace of Hayagriva,
Oh kind Lord, please ever bless us,
And make our Theertha Prabandha an outstanding-work.
........2........

In the following Shloka, Vadiraja pays homage to reverrd Guru Sri Acharya Madhwa:

The cool breeze comforts
The tourist moving with head-loads
Oh wind God Madhwacharya
Shower thy grace upon us fully
And relieve the drudgery of the tour at each
pace of travel. ....3........

Vadiraja now prays to his Guru Vageesha Theertha to get purity of mind and concentration:

Oh our Respected Guru Vageesha Munī,
Please cleanse our mind by your,
Kripajal and shut the entry of Kali (Evil thoughts),
And present Sheshashayi Narayana to our mind. ....4........

Vadiraja now states that he is proceeding to compose the Theertha Prabandha:

Our name is Vadiraja Yathi,
We are authoring Theertha Prabandha,
Major Rivers like Ganga and holy places like Sriranga,
Are presented here to the best of our ability. ....5........

2) Parashurama Kshetra From the scriptures we come to know that Parashurama had Conquered the wicked Kshatriyas and gifted the lands thus acquired to brahmins. Thereafter Parashurama obtained a fresh lease of land by pushing the sea backwards from Gokarna (Karnataka) to Kanyakumari (Tamilnadu) and this land is known as Parashurama Kshetra.

Oh Parashurama to avoid stay on gifted lands,
You by an arrow pushed the sea God backwards,
From Gokarna to Kanya Kumari and created fresh
earth for stay,
Our birth place in Parashu Kshetra is thus
supreme indeed. ....6........

Holy Town Udupi : Vadiraja now explains the glory of Madhwa Sarovara holy town of Udupi, and his Aaradhya Deiva 'Kadagola Krishna' with overflowing devotion:

3) Madhwa Sarovara :

Oh Holy river Ganges, you are ever present in Kashi,
You also appeared in Madhwa Sarovara,
For, the sake of Acharya Madhwa,
In Kashi one finds only Viswanath,
Here in Udupi we have Chandreshwara and Balakrishna,
Holy town Rajatha Peetha (Udupi) is indeed matchless
in three worlds. ....7........

4) Sri Krishna Temple : The greatness of eight saints who worship Sri Krishna in rotation for two years is explained below:

The eight monks are as noble as Asta Dikpalakas,
Like fire God, they wipe out the sins of the devotees,
Like Yama they hold Danda, and like Varuna,
They possess Krishna Bhaktipasha,
Like wind God, they comfort the devotees.
By wiping out all their miseries,
And calm like moon, detached like Shiva,
They fast on every Ekadashi, and are,
Fully attached and dedicated to Balakrishna,
Like Indra resplendent with diamonds,
These monks are radiant by their deep scholarship,
And are supreme and charming as the eight
Dikpalakas ....8........

Lord Krishna came to Udupi from Dwarka, hidden in Gipichandan. Sri Madhwacharya received him at Malpe port and installed him at Udupi:

Leaving the richest town Dwarka,
Parting handsome Gopikas who worshipped you,
Cossing the father-in-law's abode (Ocean),
Oh Srikrishna, you have come to stay in the great
Rajatha Peetha ....9........

Once again Sri. Vadiraja brings out the supremacy of Udupi as follows:

Bharatha Khanda has several holy places,
Udupi, among them, stands on Rajatha Peetha,
Prominent, among them, is indeed Kailasa,
The abode of Shankara standing on silver mountain,
But Rajatha peetha (UDUPI) is far superior to Ishachala,
For we have Balakrishna here installed by Revered
Madhwamuni. ....10........

Oh Salagrama-Murty Balakrishna,
You hold Kadagolu & Churning rod,
In your hands. by which you wipe out the sins,
of the devotees and never shower upon them,
Knowledge, Devotion, Non - attachment,
Peace, prosperity & plenty, Oh lovely Krishna,
Ever worshipped by eight monks, please,
Shower your eternal grace upon us. ....11........

Oh Krishna, your greatness is supreme,
In matsyavatara, you saved the Vedas,
You were quite strong as Kurma.
As Varaha you redeemed mother earth,
As Narasimha you were deeply angry,
As Vamana you entreated Bali to save Indra,
As Parashurama, you were thankless to your own mother,
As Srirama you were deeply attached to Seetha,
As Krishna you stole Milk, and butter,
As Buddha you mis-led the Asuras,
As Kalki you are fast as horse - rider,
All your actions are highly wonderful,
Oh Krishna, Please ever shower your grace upon us.
........12........

Oh Lord of Rajatha Peetha Srikrishna,
You are worshiped by Brahma and other gods,

You offer Moksha (Eternal Bliss) to the deserving,
And relive them from the pangs of births and deaths,
Please be our saviour during our life-time as well.
........13........

5) **Sri Anantheshwara Temple**: After this Sri Vadiraja prays at the ancient Anantheshwara temple situated in car-street, Udupi, in two shlokas. According to local history, Lord Parashurama appeared in Lingakara as desired by Maheshwara in this temple:

Oh Lingamurthy - You are known as,
Ananthapadmanabha and confirm,
The belief that Srisha dwells in the heart of Isha,
And to proclaim this to the world,
Parashurama appeares in Lingakara here. ....14........

Isha (Shankara) becomes Aheesha,
(Adishesha) in the next Kalpa,
To illustrate this fact sheshashayi,
Srihari takes to Shivarupa here. ....15........

Acharya Madhwa left Udupi for Badari at his 79th age as he was taking classes for his disciples at Anantheshwara shrine. It is further believed that Sri. Acharya is even now visibly present at Badari and invisibly at Udupi. He was taking classes for the diciples inside the Anantheswara in front of the deity.

Udupi is connected by train from Maharashtra. Tamilnadu, Kerala, Andhra, etc and has bus-connections from all major towns from southern India. The nearest Airport is Bajpe (60KM) which is connected to Bangalore and Bombay. Visitors can stay at Birla Choultry, Sri Krishnadhama, Admar Mutt Choultry, Adokshaja Choultry of Pejawar Mutt; Indraprasta Guest House of Puthige Mutt, Sri Vidyasamudra Choultry of Kaniyoor Mutt and other lodging houses.

Apart from Srikrishna temple Udupi is famous in the twin fields of Banking and Education. The D.K. Dist. is the birth place of several Banking Institutions. Two Nationalised Banks i. e. 1) Syndicate Bank 2) Corporation Bank were started at Udupi

Dr. T. M. A. Pai, the modern architect of Manipal (5 KM from UDUPI) started the Accademy of General Education during 1947 which is now running 52 schools and colleges in different disciplines spread in Udupi, Manipal and other parts of Karnataka. Students from all over India and abroad are undergoing various courses especially under Medicine, Engineering and Technology at these Colleges. Kasturba Hospital is fully equiped with all modern facilities and is catering to the health care of the community.

The Admar Mutt Education Council, UDUPI, started by H. H. Sri Vibudesha Theertha Swamiji of Admar Mutt UDUPI, during 1961, runs over 13 schools and colleges spread in Karnataka, Bombay and Delhi.

Sri Madhwa Siddanta Prabodini Sanscrit Maha Pata Shala (College) Udupi, started during 1904 by the Eight Swamiji's of Udupi, offers educations in sanscrit up to Vidwat (post-graduation) level in Vedantha, Tarka, Jyothisha and Alankara etc.

The Holy town Udupi, which is glorified by noble saints like Acharya Madhwa and Sri Vadiraja Theertha Swamy must be visited by the devotees atleast once during their life.

CHAPTER - II

Sri Vadiraja who left Udupi on an all India holy tour moves in a clock wise direction to Lord Krishna and Bharat Mata. In this chapter Vadiraja describes his pilgrimage in Western India as he visits, the following places and sacred rivers: 6) Pajaka Kshetra and Kunjaru Giri 7) Yelluru Viswanatha Kshetra 8) Madhyavata Mutt 9) Chintamani Narasimha Kshetra 10) Netravathi River 11) Netravathi & Kumaradhara Sangam.

6) Pajaka Kshetra and Kunjaru Giri Pajaka the birth place of Madhwacharya & Kunjaru are situated 11 km away to the South of Udupi. On the top of Kunjaru Hill there is a Durga Temple founded by Lord Parashurama. By the side of Durga Temple, there is one Parashurama Temple. Apart from this there are lot

of marks left by Acharya Madhwa, when he spent his child-hood, at Pajaka. There is a foot mark of Acharya Madhwa where he stood after a miraculous leap to respond to his mother's call. On this sacred place, Sri Vadiraja installed a Shrine for Madhwacharya; and adjacent to this, we find Mudu Mutt, where Acharya's elders had lived. Vadiraja explains Pajaka, the birth place of Acharya Madhwa in 2 shlokas:

Who would not like to worship,
Pajaka Kshetra a holy place,
Considered as supreme and sacred,
For the Lord of Satyaloka, Mukyaprana,
Came down here as Acharya Madhwa. ......16......

Four sacred tanks namely,
Parashu Dhanu, Bana and,
Gada Theerthas enhance the,
Beauty of Pajaka four-fold,
And mother Durga standing on,
The hills, looks as if she is here,
To bless her son Mukyaprana,
Now appearing as Madhwa Muni, here. .... 17......

In the next three shlokas Vadiraja prays to Sri Devi of Kunjaru Hill:

Oh Durga Mata you possess trishula,
Like lion that, severes the, head of the elephant,
You have slain Mahishasura,
And are now present in Kunjaru Hills,
Granting solace and liberation to devotees. ....18........

Oh Sri Devi, during pralaya you,
Remain in the form of deluge as Jaladurga,
During creative period, you are found,
Breathing forth the Vedas, and now you,
Are found on earth as Stala Durga ......19......

Oh Durga Mata it is difficult to know you fully,
For you inflict pain to the wicked and keep them away,
And always bless and protect the learned,
Dwelling in the hearts you control our actions. ....20........

7) Yelluru Vishwanatha Kshetra : Yelluru Vishwanatha temple is 24 Km away from Udupi. The temple was closed after the day's Puja, when Vadiraja reached the temple. Vadiraja, therefore, stands outside the temple and prays to Shankara. Maheshwara, pleased by Vadiraja's prayer opens the door and appears before Vadiraja, and Vadiraja continues his prayers. Suddenly Nandi appears and obstructs the meeting. Now Vadiraja prays to Nandi, who is pleased and sits down. Therefore one can see and worship Vishwanatha now standing anywhere infront of the Maheshwara. Vadiraja extols Vishwanatha in five shloka.

Oh Maheshwara, you hold a strong Trishula,
Which has slain powerful demons like Andhakasura,
You are quite handsome and are three eyed,
And you possess a shining and powerful Japamala;
Which can wipe out the sins of the devotees,
You have destroyed Daksadwara,
Oh Shambho, we pray to you. ....21........

Oh Nagabhushana Shambho;
You are decorated by serpents,
Bearing Ganga on your head,
You are quite holy and sacred,
Even saints who are expert-musicians;
Sing your glory and,
Praise your valourous acts,
Such as Tripura Vijaya. and other glories,
Parvathi has set her lovely looks upon you,
Oh Vishwanatha we pray to you. ....22........

All celsetials, including Indra,
Worship your Lotus feet,
You bear half-moon on your head,
And are Lotus eyed and,
Manmatha the God of love was,
Reduced to ashes by your angry looks,
You are the treasure house of noble,
Qualities and deep scholarship,
You are superior to Indra,
And all other celestials,
Oh Shankara, we always worship you. ......23.......

All Yogis like Narada, Sanandana,
Always praise your glory,
You are blue-necked,
Oh mind, please ever,
Worship the supremely handsome Shankara. ....24.......

Oh Tripurari Shambho, Rudrasukta,
And other Veda Mantras praise your glory,
You are ever kind on devotees who,
Worship you with Jasmine and Bilwa Patra,
And always bless those who seek your help;
Your matted looks are radiant by,
the presence of lustrous moon on your head,
And you are a great benefactor of devotees,
Kindly eradicate our evil thoughts,
Oh Shankara, we worship you. ....25.......

Vadiraja now turns to the Bull-Vehicle Nandi of Shankara and prays to him in one shloka:

Oh fair coloured Mahanandi you are,
Used as the main vehicle of Shankara,
And possess beautiful ears, tail,
Horns, feet, stomach, eyes, face,
And a beautiful hump on the back,
We always worship you. ....26.......

The aforesaid five shlokas are carved in front of the temple, so that the visitors can chant them. These shlokas are also recited at the time of Car festival.

8) Madhyavata Mutt: Madhyavata Mutt is situated in between Udupi and Subrahmanya, where the great Madhwacharya used to perform his noon rituals, and Pooja. Out of eight Vedavyasa saligramas which the Acharya brought from Badari, for worship, Acharya installed one at Madhyavata Mutt for Archana during noon. We can even now see here the rest-house Gautama Kunda & Gada Theertha, where Acharya worshipped. The mutt is 3 K. M. away from Kavalakatte, which is on the Mangalore Charmadi route. Vadiraja worships Sri Vedavyasa installed by Madhwacharya in three shlokas.

Clouds move with the wind,
Neela Megha Shyama Vedavyasa,
Was moved from Badari to Madhyavata Mutt,
By wind-God Madhwacharya'
The rain laden clouds,
Cool the earth by lashing rains,
Likewise Vedavyasa wipes out,
All miseries and pains,
Of his devotees who pray to him. ....27........

Light lit on a golden lamp
Dispels darkness away,
Same way Vedavyasa Saligrama
Installed in golden Samputa here,
Drives away darkness and ignorance,
From the heart of those Who worship him. ....28........

Oh Vedavyasa you are knowledge and
Bliss rolled into one and are,
The supreme authority on scholarship,
Oh Swamin, please shower your grace,

Upon all who pray to you, and
Detach us from pursuit of material pleasures,
And liberate us from all turmoils. ....29....

9) **Chintamani Narasimha Kshetra :** Chintamani is near Kade Shivalaya, which is six kms. away from Uppinangady on the Mangalore - Bangalore highway. According to local history, when Lord Shankara was performing Tapas, certain bad elements like Yoginis tried to divert Shankara from his meditation. At this juncture, Lord Narasimha jumped up from Patala (netherworld) and saved Shankara, by destroying the bad elements. Vadiraja worships Narasimha in two shlokas.

With left thigh set on earth,
And left hand placed on it &
The right thigh set up-wards,
And right hand set on it,
Oh Chintamani Narasimha Swamy,
You are standing on the banks of Nethravathi,
We worship you with deep devotion. ....30........

With ears fully exposed like valiant lion,
King of the Jungle, you moved,
Upwards from the netherworld,
With Chakra on your hand,
You have slain Yoginis and
Other wicked elements and,
Offered full protection to Gouri Shankara ......31.......

10) **Nethravathi River :** Nethravathi is the biggest (viz. 160 Kms) of all the rivers in D. K, District. The river takes its birth from Varaha Hills and joins Arabian Sea at Mangalore. According to scriptures, the river is born from the eyes of Lord Varaha. Vadiraja explains the greatness of the river in two shlokas.

Oh Nethravathi you are born of,
Cheerful tears of Sri Varaha,

And not of sorrowful tears,
For you are always cool,
And would have been not so,
Were you born of the sad tears of the Lord,
And, again, Devotion to Srihari is,
Enhanced as one dips in thy waters. ....32........

Oh, Nethravathi as thy waters
are coming out of Varaha's eyes,
His grace and looks falls on those,
Who bathe in thy waters and
They are blessed fully. ....33........

11) The conflux of Nethravathi & Kumaradhara Rivers। We find confluence of Nethravathi and Kumaradhara rivers at Uppinangady town in Mangalore Bangalore route. Kumaradhara starts from Kumara Hills. By the side of this holy sangam, there is a thousand Linga temple of Maheshwara, knownas Sahasra Lingeshwara Temple. Vadiraja describes the holy Sangameshwara Kshetra in one shloka.

Oh Vishwanatha, you are ever present,
In the holy town of Kashi, but here,
you are present as Sahasra Lingeshwara
And the Sangameshwara Kshetra is,
Indeed powerful and holy
By your gracious presence. ....34........

Vadiraja now prays to Kumaradhara river in two shlokas:

Oh Kumaradhare, you always,
Protect the virtuous, please favour,
Us with spiritual knowledge and,
Purify our thoughts, by wiping out,
All our sins, preventing us,
From engaging in mis - deeds. ....35........

Oh Kumaradhare, let your,
Bank open for us the door to,
Enter Moksha, and we remain,
Here for long performing our,
Rituals, reciting various mantras,
Praising the glory of Srihari. ....36........

CHAPTER - III

When noble souls touch holy places, their sanctity is enhanced further. If we view the places visited by Vadiraja from this angle, our knowledge and devotion to God gets enhanced, and we become more detached towards material pursuits. Vadiraja who authored Theertha Prabandha, visits all the holy places in clockwise direction, explaining thes ignificance of each place, as enshrined in our scriptures. In this chapte , an attempt is made to explain the glory of the following places p esented in Paschima Prabandha, by Sri Vadiraja Swamy.

12) Subrahmanya Kshetra 13) Vedavyasa Samputa
14) Payaswini River 15) Suvarna River

12) Subrahmanya Kshetra: Subrahmanya is situated at a distance of 166 KM from Udupi, and can be reached by bus or car from Udupi and Mangalore. Mangalore-Bangalore train will halt at Subrahmanya Road Station. It is also connected by bus from all major towns of Karnataka. Sri Vishnu Theertha Swamy, the younger brother of Sri Madhwacharya, and the first monk of Sode Mutt, established Subrahmanya Mutt. Sri Vishnu Theertha is a Chiranjivi, and is said to be in Sahyachala near Subrahmanya doing penance. Subrahmanya Mutt and Subrahmanya Temple are in the same compound seperated by a wall. There is one Darpana Theertha, in front of the Mutt & temple and the yathris enter the temple only after a dip or footwash in the Darpana Theertha. The great singer-saint, Sri Vidyabhushana Theertha Swamiji is the present head of Subrahmanya Mutt. Subrahmanya is situated inside dense forests at the bottom of Sahyachala, and the yathris become immensely peaceful by a mere sight of the place and its surroundings. Sri Vadiraja praises the glory of Shanmukha Subrahmanya Swamy in Six Shlokas :

Oh Subrahmanya, it is too difficult to praise you fully,
For a mere Angapradakshina over,
The left-overs served to brahmins here,
will cure major diseases like leprosy. ....37........

Those who committed cruel crimes,
Like brahma-hatya in previous births,
Come to earth again, to suffer for the sins,
Attacked by leprosy, but you relieve them from,
All the pains as they approach you devotedly. ....38........

Oh six-faced Subrahmanya, you are,
The supreme commander of the army of Gods,
You are like fire to destroy,
The wicked; neither the earthly poets,
Nor the celestials know your glory fully,
Oh son of Shankara, Lover of brahmins,
You are quite powerful,
As the army-chief of Celestials,
You brought success to Gods,
Finishing powerful Tarakasura easily,
Without much labour or efforts. ....39........

Oh Subrahmanya, Son of Bhavani,
You offer food and shelter to those,
Who come to you and cure them,
From leprosy and other skin diseases,
You purify them and remove all their miseries,
None on earth can match you, in glory & mercy. ....40........

In the followrng shloka, Vadiraja explains Adi Subrahmanya, which is situated near the main temple.

Oh Adi Subrahmanya you have earlier,
Propogated Scanda-Mata,
Advocating supremacy of Shanmukha,
But in your heart of hearts, you are,
Devoted to Sri Hari and are staying,
Inside the cave, to worship HIM calmly
And peacefully, un-disturbed. ....41........

In the next shloka, Vadiraja says that the everlasting (chiranjivi) Sri Vishnu Theertha Swamy (the first saint of Sode Mutt and Subrahmanya Mutt) and Subrahmanya Swamy are living together in Subrahmanya and are, naturally, bosom friends.

Oh Shanmuka, you are a great friend of,
Sri Vishnu Theertha Muni; you are,
Enemy of Tarakasura and are devoted,
To Lord Krishna, You wipe out the sins of your,
Devotees; dwelling in Sahyachala,
Please favour us with the Knowledge of Para Brahma. ....42....

13) Vedavyasa Samputa: Vadiraja now explains the samputa (Box) of Vedavyasa Salagrama, which is being worshipped at Subrahmanya Mutt and which can neither be opened, nor the salagrama seen, separately:

Oh Vedavyasa Krishna, you are present
In the samputa in the form of Salagrama,
But the Samputa is too strong to open,
To see you out of Samputa, Indicating your Omnipotence
The local people are learned,
And are ever engaged in praising your glory ....43.......

Oh Vedavyasa, you are firm,
Inside the Samputa as Sri Krishna,
Is firm in the heart of Madhwa Muni;
Oh Samputa Narasimha Swamy,
You are supreme, strong and powerful. ....44.......

14) Payaswini River: Vadiraja explains the glory of the river in one shloka.

Oh Payaswini river, Lord Jagannath,
Is ever present in thy waters,
If not why would Mahalaxmi incarnate here,
On your bank, again as Sri Durga. ....45.......

15) Suvarna River: Suvarna River orginates from Varahagiri, and passes through Vedachala or Vedagiri near Manipal, and moves along the north side of Kalyanpur. The drinking water to Udupi

town is drawn from this river. A bath in the river especially on Krishnangara Chaturdashi (viz on the 14th day of Krishna Paksha, when it falls on Tuesday) is considered quite holy.

Oh Suvarna who can explain your glory,
Through Vedachala, as you pass,
Those who dip in thy waters, can hear
And feel distruction of their sins as thy bathe. .....46.....

CHAPTER – IV

Sri Vadiraja is a mobile chariot of Knowledge, Devotion and Detachment. His Holiness is a Triveni Sangam of 1) Tapashakti, 2) Mantra Siddhi, 3) Deep Scholarship. In all his works we find a fine blend of extraordinary oration and spirituality. He lived a glorious life for 120 years, of which more than 112 years of sanyasa. Which he dedicated for the material and spiritual emancipation of mankind. His Theertha Prabandha is an outstanding travelogue in Sanscrit. An attempt is made in this chapter to explain the glory of the following holy places, visited by Sri Vadiraja and as presented by Him in Paschima Prabandha.

16) Kumbhashi Kshetra 17) Koteshwara Kshetra
18) Krodha Shankaranarayana Kshetra.

16) Kumbhashi Kshetra: Kumbhashi is situated 30 Km to the north of Udupi. The birth place of Sri Vadiraja, "Huvinakere" is just 5 Km away from Kumbhashi. Even today, we can see Huvinakere Mutt, where Sri Vadiraja's parents lived. There is also a small temple dedicated to Sri Vadiraja in the Gauri field, nearby where Sri Vadiraja was actually born. His Holiness Sri Vishwothama Theertha Swamiji, the present head of Sri Sode Vadiraja Mutt, Udupi, celebrates Vadiraja Jayanthi at Huvinakere Mutt, on Magha Shuddha Dwadashi, and Aradhana at Sode on Palguna Bahula Thritheeya, every year except when he sits for Paryaya at Udupi. But even during Paryaya, the Jayanthi and the Aradhanas are held at Huvinakere & Sode Mutts through his disciples.

The place was known as Kumbhashi, during Dwapara Yuga, as a demon by name Kumbhasura, was killed by Bhimasena, with the blessings of Mahaganapathi. On the bottom of Anegudde (Elephant hill) there is a Hari-Hara temple. Sri Mahaganapathi temple is situated on the top of Anegudde. The Ganapathi temple was renovated during May 1991, by duly performing the holy Brahma Kalasha, and the temple is now marvellous to look at.

Hari Hara temple at the bottom of the hill is built over a water-tank. In the Garbha Griha there is a Shivalinga and a water-spring, indicating the presence of Sri Hari and Hara. There is a small well inside the temple for use by the temple, which contains crystal clear water, allthrough the year. Every visitor feels thrilled with a look of this wonderful well, which is always full. According to local history, Sage Gautama, stayed here for a long time along with his disciples. He also brought Ganges to this spot for his ablutions. So the place is also known as Gautama Kshetra.

At Anegudde, the idol of Vighnesha is growing up slowly. The idol of Ganesha manifested here after full decoration is quite lovely to look at. He reddily fulfils the desires of the devotees. From the Kshetra purana we understand that Puja, Yajna etc. have been going on at this temple since Dwapara Yuga. Pictures indicating the history of the place are carved on the walls of the temple. Vadiraja explains the glory of Kumbhashi in two shlokas.

Oh! Holy place Kumbhashi,
Srisha and Girisha (Hari-Hara),
Stay here together, You are quite holy,
For Bhima finished Kumbhasura here,
And by a mere visit, the devotees get cleared of this sins.
........47........

Oh Gautama Muni, Hari Hara-Kshetra Kumbhashi is thy face,
The tanks on either side of the temple,
Are thy eyes, the place is your Tapovana,
As holy as thy body, for the study of Vedas,
And conducting holy prayers and penanoe. ....48........

17) Koteshwara Kshetra : Koteshwara is situated 2 Km away to the north of Kumbhashi. There is a big temple of Mahalingeshwara here. There is a huge tank by the side of the temple. Gangadhara is present here in the form of Koti Lingas. The Koti (Crore) Lingas are inside the well situated in the Garbagudi. The name Koteshwara is derived from Koti Lingas present in the temple. Vadiraja worships Koteshwara in two shlokas.

Oh Koteshwara Kshetra, you are,
As powerful as Gangadhara,
Who dwells here in Koti (Crore) Linga form,
Oh Shankara you have hoisted the Flag,
At Kailasa after conquering Tripuras,
Here also you have won Kandavara,
Gajapura & Brahmavara, and get gifts,
For holding thy annual car festival,
In a supremely colourful manner. ....49........

Oh Shambho, your Presence here,
As Koti Lingas, was to bless Crores of Munis,
Who pray for your kind grace;
Oh supremely divine Shankara,
Can you not fulfil our wishes,
As we are praying you all alone. ....50........

18) Kroda Shankara Narayana Kshetra : Shankaranarayana Kshetra is situated on the way from Coondapur to Shimoga, via Sagar. As Hari and Hara appeared jointly as Shankara Narayana, just to bless a saint called Kroda, the place is known as Kroda Shankara Narayana Kshetra. Vadiraja worships Kroda Shankara Narayana in 5 shlokas.

Shankara Narayana Kshetra, Where Kroda Yogishwara Muni;
Performed austerieties does shine,
On the banks of Shuktimathi river,
Ramesha (Hari) and Umesha (Hara),
Though they appear in one form,
Are indeed different from each other ....51........

Oh Shankara Narayana, Vedas explain your glory fully,
As Atma is different from Paramatma,
Shankara is different from Sri Hari ....52....

Oh Shankara Narayana, Hundreds,
of Veda - shlokas explain your glory,
You are ever present in the hearts of Yogis,
Who sing songs of your glory and fulfil their desires. ....53....

Oh Shankaranarayana Swamin,
As we see you with Trisula and Sudarshan,
The moon and crown shining on your head,
Lotus - like face, hands and feet,
We devotly pray for your blessings ....54.......

Oh Shankaranarayana, you possess,
Beautiful thighs, a fine navel
Handsome chest with Serpent and necklace,
Your body as white as a conch
Ever faultless, we worship you ....55........

In the last 2 shlokas, Sri Vadiraja explains the glory of Shankara by a reference to Trisula, half-moon, and serpent, and simultaneously worships Narayana with the reference to Sudarshana, necklace, crown etc.

CHAPTER - V

In the Treta Era Mother Cow Kamadenu fulfilled the desires of those who prayed to her. Likewise Vadiraja is the Kaliyuga Kamadenu and grants the wishes of the devotees who pray to him devotedly. Bhavi Sameera Sri Vadiraja, who was a super scholar, a supreme devotee of Tirumalesha, moved around the country, explaining the glory of holy places like Sriranga, Udupi, Pandarapur and Thirumala and sacred rivers like Ganga, Godavari, Krishna, Kaveri etc. as glorified in various puranas in his book known as Theertha Prabandha. An attempt is made in this chapter, to explain the glory of the following places as narrated by Vadiraja in "Theertha Prabandha" authored by him.

19. Mukambika Kshetra, Kolluru
20. Sahyadri
21. Harihara

19) Mukambika Kshetra, Kolluru : Kolluru is 80 K. m. away from Udupi. Buses are plying regularly from Mangalore to Kolluru via Udupi and Kundapur. Apart from this, there are direct buses from all the major towns of Tamilnadu to Kolluru. One can as well travel from Tamilnadu/Kerala by train up to Mangalore/Udupi and thereafter by bus/car to reach Kolluru. We have to pass through dense forests to reach Kolluru. Devotees from Tamilnadu, Kerala visit the temple daily. There is a Shivalinga here with a golden mark. At the request of Kolamuni, Sri Uma appeared here along with her consort Shankara, and slayed Mukasura. The place is therefore known as Kolapur or Kolluru. Kolluru is a great Shakti and Siddikshetra. Later on, Adi-Shankara, who came here installed Sri Chakra and the idol of Mukambika. Sri Vadiraja sings the glory of Mukambika in two shlokas.

Oh Mukambika your graceful looks,
Will fulfil the desires of all devotees,
You protect those who pray to you,
But the sinners who enrage you become dumb. ....56........

In the foot-ball match, the ball moves
On either side and sometimes upwards.
When hit strongly; likewise, Sri Devi
Fought with her enemies moving,
In different directions with utmost,
Valour and skill till they were slain. ....57........

20) Sahyadri: Kolluru Kshetra is at the bottom of Kutachadri Hills. In Kutachadri there are a lot of plants, Creepers and herbs, of high medicinal value. There is a Sarvajna Peetha where Adi-Shankara sat for penance. Kutachadri Mountains are part of Sahyachala, spread from Ratnagiri to Kanyakumari. Vadiraja explains the same in one shloka.

Oh Kutachadri, though you are part of,
Sahyachala, you never tolerate the sinners,
You are static and immovable,
Hence please purify our thoughts,
Standing firm in our mind. ....58........

21) Harihara : Harihara is situated on the Bangalore-Bombay high way, on the banks of Tungabhadra river. The temple is one K. M. away from Harihara Railway Station. Thungabhadra is flowing behind the temple. Harihara is also connected by Road to Shimoga, Hubli, Bangalore, Bellary etc. The car festival at his ancient shrine takes place on the full-moon day of Magha Masa. Major events relating to the temple are carved over the stones around the temple. Hari and Hara are seen in the same idol in the Garbhagudi. The right side of the idol is Shiva, wearing Rudrakshi - Crown on the head and with Trisula in the Hand. The left side of the Vigraha represents Mahavishnu, having Chakra on one hand and showering blessings with the other hand.

History of the Place : The place was earlier known as Guharanya, where lived a demon Guha by nama. He performed severe austerities, and secured a special boon from Brahma so that no God can ever kill him singly. After getting such a powerful boon he started harassing Sadhus, saints and celestials. The Gods then approached Brahma for relief, who advised them to go to Kailasa, where Shankara suggested that they may go to Vaikunta and seek help from Narayana. Sri Hari then assured help to Gods & came to Kailasa, and in order to honour the rare boon granted by Brahma, taking Shankara on his right side, appeared as Harihara before Guhasura. After a severe fight Harihara stood over the body of Guhasura after defeating him. Guhasura then prayed to Harihara requesting them to stand perpectually in the same form over his body. Harihara agreed to this, and we can see Narayana and Shankara, as Harihara in the same form as they appeared to slay Guhasura, even today at Sri Kshetra Harihara. Vadiraja explains the glory of Harihara in five shlokas.

Oh Murari, ever living joyous with
Mahalaxmi, Oh Neela Megha Shyama,
You possess the supremely powerful Sudarshana,
Oh Tripurari, Parvathi's darling Shambho,
You possess powerful Trisula and
You are a great Guru, Oh Shankara,
We offer our Salutations to both (Hari & Hara). ....59......

Oh Sri Hari please favour us with,
Eternal devotion upon thy lotus feet
And liberate us from various miseries,
Oh Shankara, please detach us from all material persuits,
And attach our minds on spiritual matters. ....60 ....

Guha is un-conquerable singly,
Either by Hari or Hara, as blessed by Brahma;
Hence Narayana and Shankara join together as Harihara,
To slay Guhasura with their combined strength. .....61.....

Hari and Hara offer a joint fight,
Against Guhasura to keep up,
The boons of Brahma in letter and spirit,
But in reality are different from each other .... .. 62........

Hari is different from Hara
As Paramatma is different from Atma,
Though they are present here together,
For Sri Hari is the sustainer of the,
Universe created by Brahma while
Hara destroys the same, at the end of each Kalpa (Era) ... 63 ..

CHAPTER – VI

Sri Vadiraja is one of the four strong pillars of Madhwa Philosophy. The other there are (1) Sri Jayatheertha (Teekacharya) (2) Sri Vyasaraja Swamy (Chandrikacharya) (3) Sri Raghavendra Swamy (Parimalacharya). Sri Vadiraja is a great scholar, a creative thinker and a reputed writer, next only to Acharya Madhwa

He lived a glorious life of 120 years of which more than 112 years he lived as a saint which no other Yathi ever lived or enjoyed, according to Madhwa history. He changed the Paryaya Puja system of Lord Krishna from two months to two years and the same procedure is being carried on at Udupi by the eight Swamiji's in rotation without any interruption even today as stipulated by Sri Vadiraja, five hundred years ago. Sri Vadiraja is the Kaliyuga Kamadhenu to the devotees, during his life time and beyond, which is evident from the fact that hundrads of devotees; visit Soda every day to earn his blessings. In this chapter, an attempt is made, to explain the glory of the following places visited by Sri Vadiraja as presented in Theertha Prabandha in (Western chapter) authored by him.

22. Bidirahalli Aswathanarayana
23. Bidirahalli Someshwara
24. Bankapura Keshava
25. Varada River
26. Banavasi Madukeshwara
27. Dharmaganga River
28. Shalmali River

22) Bidirahalli Aswathanarayana: From Harihara, Vadiraja entered Bidirahalli (Venugrama) and explained the glory of Aswathavriksha, standing on the banks of Tungabhadra river in four shlokas.

Oh noble devotees, there is no need,
To visit Pushkara, Prayaga, Kashi, Gaya,
Badari-kashrama and Ramasethu, situated far away,
To earn the blessings of Sri Hari,
For one can get the same fruits,
By a holy visit to Aswathanarayana,
Ever present on Aswathavriksha,
Situated on the banks of Tungabhadra. ....64 ......

Oh Aswatha Vriksha, thy roots,
Are lotus feet of Narayana,
The mid-portion, His stomach,

The top part are His faces, and,
thy branches are His countless hands,
Sri Devi and Bhudevi are present,
On either side in the form of plants ....65........

Oh four-faced Brahma present at the,
bottom of the tree, bless us with children,
Oh Srihari, present at the centre,
Please ever protect us, from all hardships,
Oh Shankara present at the top,
Banish all ills from our bodies. ....66........

The ever moving leaves of, Aswatha Vriksha generating,
Pure and cool breeze passing through,
Thunga river, are like fingers, vibrant and lustrous,
So as to wash out all our sins ....67........

23) Bidirahalli Someshwara : Sri Vadiraja now explains the glory of Someshwara Temple situated at Bidirahalli Village, in one shloka.

Oh Shankara You are quite radiant,
Smeared with pure Vibhuthi,
Upon thy forehead, deeply loved by Parvathi,
Ever holy by the cool breeze moving through,
Thunga River; You are here,
To bless the people of Venu Village;
Oh Shankara, we fervently worship you ....68........

24) Bankapura Keshava : From Bidirahalli, Vadiraja comes to Bankapura, and sings the glory of Lord Keshava in one shloka.

Oh Bankapura Keshava, you possess,
Shanka on the upper right hand,
Lotus on the lower right hand,
Sudarshana on the upper left hand,
And Gada on the lower left hand,
Ever worshiped by Brahma, Laxmana,
Anjaneya and other celestials; you,
Shower prosperity upon thy devotees,
Brushing away all their miseries ....69........

25) Varada River : Vadiraja now explains the glory of Varada River which flows through Uttara Kannada District in one shloka.

Oh Varada river, you drive away the sins,
Of those, who bathe in thy holy waters and offer,
Boons to the Devotees of Sri Hari true to,
Thy name Varada (give of gifts),
We humbly bow down to you. ....70........

26) Banavasi Madhukeshwara : Banavasi is 25 Km away from Sirsi. In the past, Banavasi was the capital of the Kadamba Kings. There is an ancient temple, by name Madhukeshwara, on the banks of the Varada river. As Shankara appeared here, to bless a demon, Madhu by name, this place is known as Madhukeshwara. Vadiraja worships Madhukeshwara in one shloka.

Oh Madhukeshwara, by a single arrow,
You have burnt Tripurasura,
To ashes; you are protecting all devotees,
And are superior to Indra and,
Other celestials; you blessed Demon Madhu,
Please ever protect us ....71........

27) Dharma Ganga River : Thereafter Vadiraja takes a dip in Dharma Ganga river & explains greatness of the river in one shloka.

Oh Dharmaganga, holy Ganges,
Is ever present in thy waters,
Moving fast with powerful waves,
You eradicate all the evils,
Please ever attach our minds,
On only noble virtuous deeds ....72........

28) Shalmali River : Vadiraja now explains the glory of Shalmali river, which joins the Arabian sea near Gokarna in two Verses.

Holy Ganges is entering you,
On the eve of Gangastami,
Oh Shalmali, you are deeply,
Loved by your husband Sea-God,
Keep us always happy, please ....73........

Thy water is normally saltish,
But becomes sweet on the eve of
Gangastami, for use by all,
When holy Ganges enters you,
On every eve of Gangastami. ....74........

CHAPTER - VII

Sri Vadiraja who had the full grace of Hayagriva, was Knowledge, Devotion and Detachment in human form. He dedicated his whole life for both material and spiritual uplift of all mankind. He conducted holy tour of Bharat and explained the glory of the holy places as enshrined in Sruthi (Vedas) Smrithi (scriptures). Even today we can see a lot of people, visiting Mantralaya, Sonda, Udupi, Pandharapur, Tirumala and Sriranga to get rid of their various miseries, problems and troubles confronted by them. Sri Vadiraja had installed Shivalingas, in holy places like Dharmastala, Sonda etc. and dispelled the (wrong) belief that Vaishnavites are haters of Shankara. In this article, an attempt is made to explain the glory of the following places, as presented by Vadiraja in the Western Chapter of Theertha Prabandha authored by him.

29. Soda Kshetra
30. Manjuguni Venkatesha
31. Yena Bhairava.

29) Soda Kshetra : We have already informed the readers, that Sri Vadiraja was born in Huvinakere village near Coondapur, Udupi - the abode of Lord Krishna was the main centre of his major activities. He selected Soda 19 Km. from Sirsi, a taluk head-quarters of Uttara Kannada District, for his final rest. He did a lot of work at Soda even upto the time he entered the Brindavan. Sirsi is on the Mangalore-Hubli Route, On Bangalore-Bombay train route, one can reach Sirsi via Haveri. As we alight from the bus, at Sonda, we first See Rama - Trivikrama Temple, installed by Sri Vadiraja. On the Western side of the temple, we find the main building of Vadiraja Mutt of Sode. As we move down a little to the west, we find a big tank, known as "Dhavala Ganga" which

is used for taking bath by the Mutt staff and the visitors. Towards North of the Dhavala Ganga, we find the Moola Pancha Vrindavan of the revered Saint Sri Vadiraja Swamy. On the eastern side of the Brindavan, we find a small temple of Sri Bhutaraja, an ordent disciple of Vadiraja. There is a place known as Tapovana, six Km. away from Sonda, where Sri Vadiraja performed austerities. The annual car festival at the Rama-Trivikrama Temple, takes place on the full-moon day of Phalguna month. On Phalguna Krishna Tadige (III day), Vadiraja entered his Brindavan (final rest place) alive in flesh and blood. The car festival at Rama-Trivikrama Temple and Aradhana of Yathiraja Vadiraja are celebrated on a grand scale every year. Sri Vadiraja performed four paryayas at Udupi and directed his disciple Sri Veda-Vedya Theertha who was getting old, to perform the fifth paryaya of the Mutt at Udupi. Gururaja (Vadiraja) however performed his fifth paryaya at Sonda. He also constructed the temple of Gopalakrishna, Anjaneya and Chandreshwara etc. around Dhavala Ganga pushkarini to perform daily rituals. He got Rama-Trivikrama standing on a golden chariot brought from Badari, through his trusted disciple Bhutaraja and installed the same at Soda. As one of the wheels fell down on the way we now find the temple standing only on three wheels. Moreover, the golden temple now looks as a stone-temple on account of the present Kaliyuga. Sri Vadiraja, who founded the temple at Sonda, and worshipped Rama Trivikrama for a long time, explains the greatness of Trivikrama in two shlokas.

Holy Ganges ever present in Badari,
Sends Trivikrama through Bhutaraja,
To Sonda for worship by Vadiraja,
Further comes down to Sonda,
And is ever present in Dhavalaganga,
To keep her father Sri Hari and,
Brother Brahma quite happy ....75........

Oh Trivikrama, you are quite handsome,
You possess a lovely mace, Chakra,
Shanka, Lotus and Akshamala,

In thy hands; you love thy devotees,
And are installed by Yathi Vadiraja,
We all always worship you ....76........

Sri Vadiraja's birth-place is Huvinakere and the final rest place is Soda Kshetra. These twin holy places are well known, for their natural greenery all round, and for the calm and serene atmosphere. These places must be visited by every devotee, atleast once in his life, and he is bound to move up spiritually to great heights by such holy visits.

30) Manjuguni Venkatesha : Lord Thirumalesha is ever present in Saptagiri. Once he moved to different places for the fun hunting. He ultimately got tired, and therefore rested on the eastern banks of Somaghanashini River. After some time, a brahmin, by name Tirumala, came there and was deeply attracted by the pure water of the river, Therefore he remained there, performing austerities etc. One day, he heard an Asharira Vani (incorporal voice) directing him to construct a stone temple at Manjuguni Village viz. 10 Km. to the north of the river bank, and to install and worship Venkatesha now resting on the river bank. Accordingly, Tirumala installed Lord Venkatesha at Manjuguni and worshiped him there with the help of the local brahmins and others, as directed by Asharira Vani. Manjuguni is situated on the way to Gokarn from Sirsi. Guru Vadiraja worships Manjuguni Venkatesha in two shlokas.

Oh Venkatesha, you are ever present,
Here, at this lovely Manjuguni Village,
Standing on this hill cave,
You possess, Shanka, Chakra, Bow and Arrows,
Do shower wealth and prosperity,
Upon thy devotees, effacing their sins,
Oh Laxmipathi Venkatesha, we ever worship you .....77.....

Oh Venkatesha, you have come down,
to holy Manjuguni Village,
With foot-wear on thy lotus feet,

To slay the wicked, armed with Shanka,
Chakra, Bow, Arrows etc, after,
Touring the entire world, and,
Stopped here to enjoy the deep, floral &
Natural beauty all round the place. ....78........

30) Yena Bhairava : Yena hill is situated in Kumta Taluk of Karwar District. The annual festival is held here during Shivarathri. There is a picture of Shankara inside the cave on the Yena hill. According to the local history, Shankara entered the cave, on being driven away by Bhasmasura. Water drops are falling on Shiva's head, though no water source is found nearby. There is a temple dedicated to Ganesha at the bottom of the hill. On the way to Yena, we find, a small hill consisting of lime stones. It is believed to be the last remains of Bhasmasura, who was turned to ashes, by Mahavishnu, appearing as Mohini, to slay the former. Yena Bhairava was appointed as Kshetra Pala, in order to protect Manjuguni Village. Vadiraja worships Yena Bhairava in one shloka.

Upon hearing the voice of Bhairaveshwara,
Our sins are driven away, like deers which run away,
On hearing the roars of the Lion,
Oh Bhairaveshwara, we for ever worship you ....79........

CHAPTER – VIII

The revered Saint Vadiraja Swamy moved around the holy places and sacred rivers of the country in a clock-wise direction starting from the Sri Krishna shrine of Udupi. During this process, Vadiraja recorded the cultural heritage and glory of ancient India, as seen by him, 500 years ago. He gave hybrid brinjal seeds to the residents of Mattu village near Udupi, to earn their livilihood. This variety i.e Mattu Brinjals are grown locally even to day and are far more delicious in taste, superior in smell to any other variety of brinjals grown elsewhere. He contributed greately for the glory of Kannada and Sanscrit literature, for commoners as well as scholars through his various works in Kannada and Sanscrit languages.

In this Chapter an attempt is made to explain the glory of the following places as presented by Vadiraja in the Western Chapter of Theertha Prabandha authored by him

(32) Gokarna Kshetra (33) Kolhapur Mahalakshmi
(34) Tapati River (35) Narmada River.

32. Gokarna Kshetra : Gokarna Kshetra is situated on the Arabian Sea-Coast, Kumta Taluk of Uttara Kannada District. It is one of the top seven holy Kshetras of this region The other six are (1) Udupi (2) Subrahmanya (3) Kumbhashi (4) Koteshwara (5) Shankaranarayana & (6) Kollur all in Dakshina Kannada District. Gokarna is connected by bus from all important towns of Karnataka. A big temple, didicated to Mahabaleshwara, facing the Arabian Sea, established during Tretayuga is found here. There are a Ganesha and Kashi Vishalakshi temple on the right and left sides of the main Maheshwara temple. There is a gigantic tank spread over four square Kms. known as Koti Theertha. Well-read Brahmins and Scholars live around the temple. The annual car festival at the temple takes palce on the eve of Shivarathri. According to the local history the ten-faced damon King Ravana, performed severe austerities to please Shankara. Ravana asked for "Atma Linga" of Shamboo, when Shiva appeared before him. Mahabaleshwara, pleased by the deep prayers of Dasanana, offered His "Atma-Linga" to him, but advised him to move swiftly to his Kingdom nonstop. Shankara further told Ravana that he would be unconquerable, as long as he possesed the "Atma-linga" gifted by him. Ravana, on his way to Lanka along with the Atmalinga reached Gokarna at the time of Sunset. He had to stop there to perform Sandhyavandana and other rituals. In the mean while the celestials who were sore over the special privilege conferred upon Ravana by Shankara, prayed to Ganapathy to obstruct Ravana, and avert the movement of Atma Linga from reaching Lanka. Ganapathi now presented himself before Ravana as a young boy. Ravana handed over the Atmalinga to Ganesha and proceeded to perform the Sandhya rituals. Ganesha held Atmalinga for some time. There-after he repeatedly called Ravana thrice, requesting Ravana to take back the Atmalinga. As there was no response from Ravana, Ganesha kept the Linga over the earth. Ravana then came back to collect the

Linga from Ganapathi and found that the Linga was deeply and firmly rooted in the earth. All his efforts to un-earth the Atmalinga became futile. He became furious; deeply annoyed and upset hit Ganesha over his head for the disgrace done to him. Ganesha was pushed forty steps backwards by this, and stood in that position as he is seen today. At this juncture, Shankara appeared and conferred the first honour upon Ganesha viz. "Let the devotees, coming to Gokarna, first worship Ganesha before they come to me, in order to get full benefits of Gokarna Yathra". This Atmalinga brought to Gokarna by Ravana and installed by Ganesha is being worshipped at Gokarna as Mahabaleshwara. Vadiraja explains the glory of Umapathi in three shlokas and that of Vignesha in one shloka.

Mahabaleshwara, Powerful and Radiant,
Standing at Gokarna tells secretly to,
Mother Earth that he stands here to,
Fulfil the desires of those, Who serve Lord Narayana,
And His devotees faithfully and sincerely ......80....

Gokarna Kshetra on the banks of,
Arabian Sea is shining by the,
Presence of illustrious Umapathi,
Shankara garlanded by Serpents. ....81........

Oh Parvathi's Lord, Mahabaleshwara,
You possess lovely beautiful colour,
Of full moon as on Paurnami day;
Here you are present in Lingakara.
Like the ear of a cow, You have distroyed Mara,
Please favour us with your grace ....82........

Vadiraja now worships Ganesha in one shloka :-

Oh Gouri's son Ganesha you are also known,
As "Vignesha" for you obstruct the,
Mis-adventures of the Wicked, and,
Remove all hurdles on the right path,
Is amply demonstrated at Gokarna by
Blocking Ravana to move over to,
Lanka with the "Atmalinga", at the request of the celestials,
Please ever shower your blessings upon us. ....83........

33) Kolhapur Mahalakshmi : Kolhapur is 58 Km, away from Miraj and is connected by train/bus from all important towns of Karnataka and Maharashtra. In Skanda Purana, the place is known as "Karaveerapura". The temple is situated behind the old palace. The temple is gigantic and is built by black stones. According to Venkatesha Mahatmya" Mahalakshmi got annoyed, when sage Brigu hit Narayana's chest in his venture to assess the supremacy among the great trio viz. Brahma, Vishnu, Maheshwara. Mahalakshmi instantly left Vaikunta and came down to the earth & stayed at Kolhapur.

Lotuses are grown here in plenty,
Arround Panchaganga and other tanks,
It is little wonder, then if Mahalakshmi,
Chose to remain here for She is fond of,
Lotus, which is her rightful and natural place of stay. ....84...

Oh Mahalakshmi, You are born,
In the Ocean of milk, and are,
Mother of Brahma and other celestials,
Who constantly worship your lotus feet,
You are Godess of glory & prosperity,
You bless those, who pray to you devotedly,
You shower riches upon them,
You are the darling of Narayana,
Please offer us peace and plenty ....85.......

34. Tapati River : Tapati river orginates from Vindhya hills and joins the Arabian Sea near Surat Town. According to mythology, Yamuna and Tapati daughters of Sun-God, quarreled among them selves and cursed each other to appear as water on earth, at the end of their quarrel. The Sun-God, deeply moved by the adverse developments, among his daughters, blessed them saying that the water of Yamuna be as holy as that of Ganges, and of Tapati as holy as that of Narmada, when they appear on earth. On the Banks of Tapati river near Surat town we find a temple known as "Aswini Kumareshwara Temple", where Shankara blessed Aswini Kumaras. Vadiraja explains the glory of Tapati river in one shloka.

Oh Tapati, upon Darshan,
Bath, sip of thy holy waters,
All sins and miseries are cleared,
Which is contrary to thy name Tapa (heat),
As, in reality, you are ebullient (hot)
Only to sins and sinners & not for the good,
whose sins you burn away, true to thy name Tapati. ....86....

35) **Narmada River :** According to Skanda Purana, sins accumulated in 100 births are cleared by just one bath in the Narmada river. The existing trees on the either bank of the river, get elevated in their subsequent births. The river originates from "Mekala Giri", of Amara Kantaka Village, situated in between Vindhya and Satpur Hills. According to scriputures, there are thousands of temples, tanks, water-springs etc. on the banks of the Narmada from its origin till the river joins the Arabian Sea. The water of the river is quite pure. Vadiraja describes the glory of the holy river in one shloka.

A mere bath in her holy waters,
Narmada will bring us all,
Celestial pleasures, true to her name,
Oh Devotees, please therefore,
Worship holy Narmada, and live in bliss for ever. ....87....

CHAPTER – IX

Saint Vadiraja is a devoted worshipper of Lord Hayagriva, who grants deep knowledge and scholarship to those who pray to him. Lord Hayagriva is ever present in the Brindavan of revered saint Vadiraja in order to dispel the darkness and difficulties faced by his devotees. We also understand from the life of Vadiraja that he stayed for a long time at Dwaraka and performed severe austerities to propitiate Lord Hayagriva and got His special blessings, which enabled Sri Vadiraja to explain the glory of (1) Chakra Theertha (2) Gopi Sarovara (3) Shankoddhara Theertha; which were already submerged under the Arabian Sea, after Sri Krishna disappeared from Dwaraka, and were not found in Dwaraka, during his visit. In this chapter an attempt is made

to explain the glory of the following places as presented by Sri Vadiraja in the Western part of Theertha Prabandha authoredby him.

(36)	Prabhasa Kshetra	(37)	Banaganga Theertha
(38)	Dwarakapura	(39)	Gomathi River
(40)	Chakra Theertha	(41)	Shankoddhara Theertha

36) Prabhasa Kshetra : Prabhasa is one of the holiest Kshetras in Bharat. It is also known as Somanath on account of the famous Somanath temple. Somanath is 5 Km. away from Veraval Station. Kapila, Hiranya and Saraswathi rivers join each other, here before they enter the Arabian Sea. Sri Krishna, hit on the leg by Jaravyadha, came here and disappeared from the world at the holy confluence of three rivers viz. Kapila, Hiranya and Saraswathi. The sangam is known as "Dehotsarg Theertha", as the Lord left his mortal coil here. Vadiraja explains the glory of the holy sangam in one shloka.

Holy Kapila, Saraswathi and Hiranya,
Rivers join each other here,
Before entering the sea at Prabhasa;
Thereby enhancing the glory of the Kshetra,
True to the name "Prabhasa",
The Place is shining by the divine,
Conflux of three holy rivers ...... 88.......

37) Banaganga Pushkarini : Banaganga Theertha 1.5 km. away from Veravel Railway Station and 3 Km. away from Somanath Temple. The spring was created, when Lord Krishna threw away the arrow set on his leg by Jaravyadha. Vadiraja explains the glory of the tank in one shloka.

Oh Banaganga You are born,
When Lord Krishna threw away,
The arrow that hit his leg,
Thy waters are as pure as Ganges,
As holy as Sri Krishna,
And drive away all the sins,
Of those who worship you, ...89......

38) Dwaraka Kshetra : Dwarakanath Temple is 1.5 K.m. away from Dwaraka Railway Station. One can reach Dwaraka by Road/ Train from Bombay/Ahmedabad. It is one among the seven Mokshaprada places of the country. The others are (1) Ayodhya (2) Mathura (3) Maya (4) Kashi (5) Kanchi (6) Avanthikapuri

Sri Krishna after slaying Kushasura created a new town "Dwaraka" over the Kushastali Island, situated in the sea, through Vishwakarma. Later he came along with all the Yadavas, leaving Mathura, to stay at Dwaraka. It is also believed that Dwaraka town was sub-merged under the sea, after Sri Krishna's earthly mission was over. Gomathi river which is flowing by the side of the temple, joins the Arabian sea at Dwaraka near the temple. Vadiraja explains the glory of Dwaraka in three shlokas.

Lord Trivikrama leeps upwards,
From the Kingdom of Bali,
Situated in the Nether World,
Now appears in Dwaraka Kshetra,
After slaying Kushasura,
Let the un-matched holy Dwaraka,
Fulfil all our desires. ....90........

Oh Trivikrama, with gust three,
Paces you have measured,
Earth, heaven & Nether World,
Oh Sri Krishna, you are quite powerful,
And supreme, you have converted,
Kushastala into Darbhastala,
By slaying Kushasura, in order to promote,
The growth of Darbha, required by,
Brahmins to perform holy rituals. .... 91........

Oh Trivikrama, You posses a mace,
To punish the wicked; but still you,
Eradicate the sufferings, of those who pray you,
You are dynamic and, move around,
Earth, heaven and Nether World,

But still you are static & firm,
In the minds of yogis, Who are devoted to you. ....92........

39) Gomathi River : As said earlier, Gomathi river, which is flowing by the side of Dwarakanath temple joins the Arabian sea, slightly ahead of temple. Vadiraja explains the glory of the holy river, loved by Lord Krishna in two shlokas.

Oh Gomathi, thy water is quite holy,
For you are daily washing,
The lotus feat of Lord Krishna,
And clear the sufferings of Devotees,
Oh darling of the Sea-Lord, we ever worship you. .....93.....

Thy husband Sea-God, is ever embracing you closely
Through his milky moving waves
As he loves you deeply. and you thus enjoy,
The close company of thy husband all the while. ....94........

40) Chakra Theertha : After Sri Krishna's earthly mission was over, Chakra-Theertha was not visible and must have sub-merged under the sea. But Chakra Theertha must be on the Sangam (Confluence) where Gomathi river joins the Arabian Sea, near Dwaraka Temple, where we get Chakrankana as we bathe at the holy Sangam.

Who can explain the glory,
Of Chakra Theertha, -For,
By mere touch of the holy,
Waters of Chakra Theertha,
Ordinary Stones are, converted as Chakrankana,
And become fit for, worship like Salagrama. ....95........

41) Shankoddhara Theertha : Sri Krishna slayed a demon by name "Panchajana" and obtained a conch by name "Panchajanya" from Shankoddhara Theertha. We also come to know from Bhagawatha, that Sri Krishna killed Panchajana, entering the deep sea, and came out with "Panchajanya" to offer the same as Guru-dakshina to Guru Sandipana Acharya. Sri Krishna also restored life to the dead son of Guru Sandipana. Vadiraja explains the glory of the Theertha in one shloka.

Oh holy Shankoddhara Theertha,
Though you are surrounded by,
Demon Panchajana, Sri Krishna,
Came to you, in order to slay,
The wicked Panchajana and,
To save Panchajanya, hidden by the demon ....96........

CHAPTER – X

Sri Vadiraja was a humble servant of Hayagriva. He is Bhavi Sameera viz. the future windgod to assume the position of Lord Brahma the creator of the entire universe in the next Kalpa. Vadiraja directed his disciple Sri Vedavedya Theertha to perform the fifth Paryaya of Lord Krishna relating to Sode Mutt at Udupi, while he performed the same at Sonda creating a mini Udupi, by installing Sri Krishna, Hanuman, and Eshwara Temples at Sonda for daily worship. These temples built by Sri Vadiraja can be seen even today at Sonda, on the Southern banks of Dhavalaganga Pushkarani, opposite to his Brindavan. In this chapter an attempt is made to explain the glory of (42) Gopichandana (43) Siddapuri and Bindusarovara (44) Theertharaja Pushkara, as narrated by Vadiraja in the Western Chapter of Theertha Prabandha.

42) Glory of Gopichandana : All Vaisnavas, particularly followers of Sri Madhwacharya, bear 12 upward marks of Gopichandana, soon after their bath. We have earlier said that Sri Krishna worshipped by Rukmini came to Udupi in a steamer from Dwaraka duly wrapped in Gopichandana. Gopichandana is also available at Gopi Sarovara, Vasudevahrada at Dwaraka, and also at Gopitalab, situated near Gopinath temple, 20 Km. away from Dwaraka. Vadiraja explains the importance of Gopichandana in one shloka

The upward marks of Gopichandana,
On the forehead are quite powerful,
And can alter the fate ordained by Vidhatha,
The mere marks of Gopichandan,
Afixed just for decoration can bestow,

Upon the bearer, deep scholarship,
The upward marks of Gopichandan,
Really shine as glorious paths to,
Vaikunta, eradicating all types of troubles ....97........

43) Siddapuri and Bindu Sarovara : Siddapuri is 100 K. M. away from Ahmedabad on Ahmedabad-Delhi route. River Saraswathi is flowing near the town. There is also a tank known as Bindu Sarovara. This is a holy place according to Hindu Mythology. According to local history Maharshi Kardama performed severe penance here to please Mahavishnu. Mahavishnu was born here as Kapila to the devine couple Maharshi Kardama and Devahuthi as prayed for by them. Bindu Sarovara was made up of the cheerful tears of Kapila. Kapila also bestowed deep knowledge and eternal bliss to his mother Devahuthi. Lord Parashurama, who came here later, gor rid of all the sins arising out of the killing of his mother, by taking a holy dip in the Bindu Sarovara and by offering ablutions there. As Parashurama was absolved of his Matruhatya. Dosha here the place is known as Matrugaya. Pinda Pradana is normally offered, for three generations of parents viz· mother, grand mother and her mother-in-law from father's side. Vadiraja explains the glory of Siddapuri and Bindu Sarovara in one shloka.

A mere Darshan of shining,
Siddapuri offers Moksha to the visitor,
As simple efforts and minor deeds,
Performed here yield very rich dividends,
True to the saying that little drops of,
Water make a mighty ocean. ....98........

44) Pushkara Kshetra : Pushkara is one among the eight holy places on the earth, which Mahavishnu chose to remain as Varaha after slaying Hiranyaksha to bless the devotees. Pushkara is as holy as (1) Kurukshetra (2) Ganga (3) Gaya (4) Prabhasa, Pushkara is 11 K. M. away from Ajmer on Ahmedabad-Delhi route. There are three holy tanks dedicated to (1) Brahma (Jesta Pushkara) (2) Vishnu (Madhya Pushkara, (3) Maheshwara (Kanista Pushkara).

Madya Pushkara dedicated to Mahavishnu is more prominent than the others. A dip in the spring is considered holy on the eve of Kartika Paurnami. There is a Varaha temple here to signify the glory of Mahavishnu. According to local history, a demon by name Vajranabha used to kill all children here. Brahma on being requested by the celestials to end the menace slew Vajranabha by using the lotus held in his hand as a weapon. But when the lotus. thrown by Brahma, fell on the earth after slaying Vajranabha, there appeared a spring known as Pushkara. The place became famous as Pushkara, as it was created on account of the fall of Pushkara (lotus) on earth. The other two Pushkaras emerged from the platform, where Lord Brahma performed a Satrayaga later. Vadiraja explains the glory of Pushkara in one shloka.

An impossible creation by mortals,
Pushkara Theertha holiest among the holy,
Was created by the noblest soul,
Vidhata, the four faced Brahma,
Further Sri Varahaswamy enhanced,
The holiness of Pushkara, by,
Coming down to stay here,
Before entering the Ocean of Milk,
The permanent abode of Mahavishnu. ......99......

Vadiraja now concludes this Western Chapter of Theertha Prabandha, the places visited in this chapter are 44, which are explained in 99 shlokas. Vadiraja who started his holy tour in a clockwise direction from Sri Krishna Temple, Udupi, now turns towards North, and explains the glory of all holy places, rivers, mountains etc. of the north in the next northern chapter of Theertha Prabandha.

UTTARA PRABANDHA

CHAPTER – XI

Vadiraja was a staunch devotee of Sri Vishnu Theertha, who was the younger brother of Acharya Madwa and the first religious head of Sode Mutt. In all his works Vadiraja advocated the supremacy of Mahavishnu as sworn by him, when he was initiated to sainthood, by his mentor Guru His Holiness Sri Vageesha Theertha Swamy at the tender age of eight. Another major feature of Madhwa cult is that all the subsequent saints in the line like (1) Jayatheertha (2) Vijayadwaja Theertha (3) Vyasaraja Theertha (4) Raghoothama Theertha (5) Raghavendra Theertha, not only upheld the views of Acharya Madhwa but also supported them strongly either by their fresh works or by writing notes on Acharya's orginal works. Vadiraja now moves in northern direction, and in the northern chapter of Theertha Prabandha, he visited 20 places, which are described in 46 shlokas. But in this chapter, the glory of (1) Krishna River (2) Pandharapur Kshetra and (3) Godavari river are explained.

1) **Krishna River :** The river is also known as Krishnaveni. It is one among the great rivers of South India. The river originates from Mahabaleshwara 120 Km. from Pune. Bhima & Tungabhadra rivers later join Krishna river on their onward journey and Krishna joins Bay of Bengal near Vijayawada. The river is seen flowing in full swing, at Vijayawada city, at the bottom of Kanaka Durga Temple & provides ample water to the city and suburbs for drinking and agriculture. According to Raghavendra Swamy Krishna river is next only to Ganges and Godavari in greatness. Vadiraja describes the glory of Krishna river in four shlokas.

Oh holy river Krishnaveni,
You drive away our sins,
Heaped up in crores of births,
By a mere Darshan; we duly worship you ......1.......

When Guru enters Kanyarashi;
Holy Ganges alongwith three and half,

Crores of sacred theerthas will be present in,
thy waters to remain there for a year,
As one bathes on such holy occasions,
All sins are turned into Virtues,
Like iron is converted to Gold,
On treatment by Siddarasa. ....2........

Oh holy Krishnaveni though you are,
constituted by the confluence of,
Krishna and Veni rivers, You are popular as,
Krishna only, which reminds us of,
The divine presence of Lord Krishna,
In each drop of thy waters. ....3........

Oh most auspicious Krishnaveni,
Please eradicate all our earthly
Miseries, and tag on our minds,
To the lotus feet of Srihari. ....4........

2) **Pandharpur** : Pandharpur is in Maharashtra and is at a distance of 60 Km. from Sholapur. Pandharpur is a great source of divine inspiration particularly to the saints of Karnataka & Maharashtra. Purandara Dasa, Jagannatha Dasa from Karnataka, Sant Jnaneshwar, Namadev and Tukaram from Maharashtra, have composed several songs in praise of "Panduranga". Lakhs of songs composed by Purandara Dasa in Kannada are dedicated to "Purandara Vittala" at the end of the song. According to local history Panduranga, pleased with the dedicated services rendered by Pundarika Muni, to his parents, appeared before him even as his services to his parents were going on. Pundarika then placed a brick for Panduranga to stand on, and continued the seva of his parents. After his parents were completely attended to, Pundarika turned to Panduranga. Panduranga then asked Pundarika to seek boons. Now Pundarika prayed the Lord to remain in the same place and form and to bless the devotees. Panduranga agreed to this and remained at Pandharpur with hands set on his hips to bless the devotees, as prayed for by Pundarika. Pandarinath is Nada-Brahma fond of Bhajans. Bhima river here

is known as "Chandrabhaga River" as it flows here bearing the shape of half moon. The river joins the Krishna river later on at Raichur. Any one can worship Pandarinath, by touching his lotus feet. Vadiraja sings of Pandarinath in four shlokas.

The Cool breeze passing through,
The pure and sacred waters of Bhimarathi,
River, wipe out the sins of devotees,
We worship the holy Pandharapura,
The lovely abode of Panduranga,
Who appeared before Pundarika,
To shower his blessings upon the world. ....5 ......

Oh Vittala you stay on the Banks of,
Bhimarathi, un-clothed, bearing Shanka & Chakra
On thy hands, to tell thy devotees,
That they too shall stay on the river banks,
Bearing Conch & Chakra Mudras,
On either hands, devoted to, thy feet and prosper in life. ....6....

Oh Vittala, your comp assionate looks,
Can destroy all our sins,
Thy lotus feet is for ever,
Worshipped by Mahalaxmi,
Oh Panduranga son of Nandagopa,
Please for ever protect us ....7........

Oh Vittala your holy worship,
Eradicates all our miseries,
You are never tired of,
Showering your grace upon those,
Who pray for thy grace,
Your lotus feet is quite rediant,
Like the golden rays of rising son,
We all worship you, Oh Lord. ....8........

3) Godavari River: Godavari river originates from Tryambaka Hills, which are 25 Km away from Nasik Road, station, on Bombay Delhi route. The river joins the Bay of Bengal near Rajahmundry,

after covering a distance of 1500 Km. Padmapurana & Varahapurana, explain the origin and glory of Godavari. It is the biggest of all the South Indian rivers and also known as the southern Ganga. According to puranas. certain mis-guided disciples of sage Gautama, drove a weak, cow to his Ashrama. But when the sage just tried to drive it away to save the sacred plants of the ashrama, required for the daily rituals, the cow collapes. Gautama then prayed Shankara, an got Ganga flow over the dead body of the cow through Darba from the head of Shankara, and brought the dead cow back to life, Thus the sacred Ganga waters falling from the head of Parashiva, that gave life to a cow came to be known as Godavari. Andhra Pradesh is to day considered as granary of India, mainly on account of vast water resources the state gets from major rivers like Krishna & Godavari. Vadiraja worships the holy Godavari in 3 shlokas.

Oh Godavari, Brahmins, Saints,
Celestials and temples are found,
In abundance on both of,
Your Banks, the cool breeze,
Coming out of thy waters are,
Quite holy and strong enough,
To drive away all the sins,
Thy sweet waters quench,
The thirst of all living around,
Oh glorious Godavari, do please protect us. ....9........

Oh Gode you shower full prosperity,
To those who bathe in thy waters,
The holy bath is all the more sacred,
When Guru enters Simharashi,
As holy Ganga along with,
Three and half crore sacred,
Theerthas are present then in thy waters,
But we are not satisfied, with ordinary boons.
We devotedly pray you & grant us,
Detachment from wordly persuits,
Deep Devotion on Srikrishna,
And liberation from rebirth again. ....10........

In the next shloka, Vadiraja traces the origin and flow of the river in three phases in Triyambaka Hills.

Oh Gode, on the top of Triyambaka,
Hills You are seen as Davalaganga,
You are again found in
Varaha Theertha and Narasimha,
Theertha as two separate springs,
On the bottom of the hill, you are again,
Seen in Kushavarta, where, Gautama spread Darba,
To take you to earth, Oh Gode, please-keep us peaceful. ..11..

The famous Triyambakeshwara temple is situated on the Triyambaka Hills.

CHAPTER - XII

His Holiness Sri Veda Vedya Theertha, the direct disciple of Sri Vadiraja explains in Vadiraja Stotra authored by him, that Sri Vadiraja was a noble soul, who had the blessings of Hari and Guru in full measure. Vadiraja dedicated his whole life for the material and spiritual emancipation of Man-kind. He was a creative poet for classes as well as masses. While his sanscrit works are meant for scholars, all his compositions in Kannada/Tulu, bearing "Hayavadana" stamp are for the masses. He composed a poem on "Patience" and according to Vadiraja, there is no greater penance than patience, to succeed in life. In this chapter, an attempt is made to explain the glory of (4) Yamuna River (5) Triveni Sangam (6) Prayaga Madava (7) Holy Ganga River as presented by Vadiraja in his "Theertha Prabandha",

4) Yamuna River : The origin of Yamuna River is Ten thousand feet above the sea-level, at a spot known as "Yamunothri" on the Himalaya mountains. Yamunothri is 158 Km. away from Dehradun. The water of the river is by and large cold. However, there are certain hot springs, which are used by Yathris for bath and cooking. Yamuna is also known as Kalindi. Yamuna joins the Holy Ganges at Prayag. According to scriptures, Yamuna is the

daughter of Sun God, sister of Yama (God of Death) and wife of the Sea God.

Vadiraja explains the glory of the Yamuna river inone shloka

Oh Yamuna you never, send those,
Who worship you to Yama, but instead send them,
To the ocean of milk the abode of Narayana,
And as a devoted Wife, truly
You are partial of thy husband. ....12........

5) Triveni Sangam : Triveni Sangam or Prayag is the king among all holy places. According to scriptures, those who take a holy dip at the sacred confluence of the holy Ganga, Yamuna and Saraswathi, get liberated from rebirth on earth. There is a Vatavraksha at Prayag, which will wipe all our sins. Mahavishnu takes rest on this holy tree during Pralaya. Kumbha Mela is held here once in twelve years and Ardha (Half) Kumbha Mela is held once in six years. Harsha Vardhana, used to empty his treasury by granting alms to the poor and needy on these holy occasions. Prayag is also known as Illahabad, which is connected by train from Bombay, Delhi, Calcutta and Benaras. Men Devotees who come here get shaved before taking a dip at the holy Sangam. They have to then offer Pinda Pradan to their deceased elders. The new couple, when they visit the place for the first time, have to perform Veni Dana (offer of hair) at the sangam, with all the rituals, which are conducted by the local purohits. Vadiraja explains the glory of the holy Sangam in one shloka.

Oh holy Triveni, our sins are,
Driven away, and we are liberated,
From all miseries, with a,
Dip at the holy Sangam, like,
The ice, which melts away on the,
Appearance of the Sun on the Eastern sky. ....13........

6) Prayaga Madava : According to Skanda Purana, Lord Brahma performed a Yajna during the period of creation after pralaya, hence the place is known as Prayaga. Vadiraja explains the glory of Prayaga Madava in one shloka.

Oh ocean of Mercy, Prayaga Madava,
Please remain in our hearts,
For your holy rememberance can,
Shower on us the full fruits of performing a Maha-yaga ..14.,

7) Holy Ganga River : The holy Ganga is the biggest of all the rivers in India. Ganges originates from Gangotri at Himachal and after covering a distance of 2400 km. joins the Bay of Bengal, at Calcutta. The holy river provides adequate water for Agriculture, Industries, Drinking etc., wherever she flows. Gangotri is 92 km. away from Uttara Kashi. The actual place of origin is Gomukha, 30 km. away from Gangothri. Actually the Ganges emerges from the feet of Narayana at Narayana Hills, then she enters Shivalingi Hills and comes to the earth at Gomukha having been escorted by Bhagiratha. A Darshan, sip, dip in Ganges from origin, till her merger with the sea is considered as quite holy. Vadiraja sings the glory of Ganga in eight shlokas;

Oh holy Ganga you are found,
Moving on Heaven, Earth and,
Netherworlds; Initially the four faced Brahma,
Holding you in his Kamandal,
Worshiped the lotus feet of Narayana,
With thy waters; you, then moved to heaven,
Again you were found on the, matted locks of Shankara
Before you were seen on earth. ......15......

Oh Saraswathi, thy water is pink,
Oh Yamuna. you are blue black,
Oh Ganga, you are snow white,
In fact the tricoloured waters are,
Shining at the holy Triveni, sangam at Prayag. ....16.......

Oh heavenly river Ganga,
Why are you harsh on us?
What offence have we done,
To you or Srihari? but,
We pray you sincerely to shower,

Your blessings upon us, as you had done to,
Sixty thousand sons of Sagara,

Despite their having, offended Srihari. ....17........
Oh holy Ganga from Satyaloka,
You have come down to the earth,
Covering a distance of,
Twentyfive crore yojanas,
Now that we are praying you,
Sincerely standing quite close to you,
Please shower your blessings,
And wipe out all our sins. ....18......

Oh Ganga are your powers,
Dried up by saving the sixty thousand,
Sons of Sagara ? Is there no place,
Left for us at the holy Vaikunta ?
Are we not the followers of Mahavishnu ?
Please shower your blessings upon us ....19........

Oh holy Ganga, you are not mere water,
You possess lotus feet, with,
Beautiful thighs, waist-lace,
Thin stomach, strong breasts,
Decorated with necklace, bangles,
Sleeve ring, with beautiful,
Face shining like the full moon,
And you shower thy holy grace,
Upon those who worship you,
With deep devotion and dedication. ....20........

Oh holy Ganga your father,
Narayana is unable to part with you,
Is ever present in thy waters,
At Vyasasrama as Vedavyasa at Badari as Narayana,
At Alaka-Bhagirathi sangam as Gopalakrishna,
At Tapovana as Hrishikesha at Hardwar as Srihari,
At Prayag as Venu Madava at Kashi as Bindu Madava,

And finally he dwells in the, ocean of Milk,
Which is the abode of your husband,
Narayana is thus present, in thy waters all the way,
From origin till you merge with the sea. ....21........

Oh sacred Ganga, with mere, darshan, sip, dip &
Prayer you wipe out all the sins, and shower blessings,
Which one can not get even by, performing crores of yagas.
........22........

CHAPTER - XIII

Sri Vedavedya Theertha, in Vadiraja stotra authored by him, speaks of his mentor guru, Sri Vadiraja as a great Vaisnava and the future Brahma and is great enough for worship even by Indra and other celestials As one reads his Theertha Prabandha, one can see a fine blend of poetry and philosophy. Vadiraja who possessed, unique power of grasp and expression, presents before us various holy Kshetras and rivers and explains their glory, as mentioned in our scriptures. He was a genius saint who could see philosophy in grammer, and the divine presence of God in the waters of holy rivers. In this chapter an attempt is made to explain the glory of; 8) Kashi Kshetra (Bindu Madava & Vishwanath); 9) Gaya Gadadhara; 10) Phalgu River.

8) Kashi Kshetra : According to our scriptures, there are seven holy kshetras viz. 1) Ayodhya, 2) Mathura, 3) Mayapuri, 4) Kashi, 5) Kanchi, 6) Avantikapuri, 7) Dwaravathi; the holy visit to any of them can liberate us from rebirths. Kashi is well known from very early times. We find a reference to Kashi in Ramayana and Mahabharatha also. Though Kashi is well known as a Shiva Kshetra on account of Vishwanatha, it is equally a great Vaisnava Kshetra, for Shankara was liberated from Brahma Kapala which remained struck to his hand for twelve long years, on reaching holy town Kashi, the abode of Bindu Madava. The holy Ganges of the heaven, nether-worlds also is found in the earth here. Hence, Vishwanath decided to remain here, after praying to Bindu Madava. Kashi is also known as Varanasi, as the town is situated in between

Varana and Asi rivers, and is quite holy on account of the presence of Hari, Hara and the holy Ganges. Kashi is also a great Educational Centre. Kashi is directly connected by train from Bombay, Delhi, Calcutta and Madras. Vadiraja describes the glory of Kashi, Hari & Hara in four shlokas:

Shankara who lives with,
His lovely consort Parvathi,
On the silver mountain at Kailasa,
Is also present in this great,
Crematorium known as Varanasi,
Along with all his Ganas (servants)
As Vishwanatha to offer, salvation to the devoted souls.
........23........

Bindu Madava : The Bindu Madava temple is situated on Harischandra Ghat, near Panchaganga. Vadiraja worships Bindu Madava, who blessed a saint by name Bindu in one shloka.

All the miseries in life get cleared,
And vanish like water drops,
On Darshan of Bindu Madava,
Oh Lord please ever protect us. ....24........

Kashi Vishwanath : Kashi is also well known as a great crematorium. A death in Kashi is said to cause liberation from rebirth. Vadiraja explains the glory of Vishwanatha in two shlokas.

Oh Vishwanatha the Nails of,
Your feet are quite radiant,
Like the full Moon, you possess a deer
The spotless Moon on your forehead,
Your face looks quite radiant,
By the holy presence of Ganga,
And the serpents tucked on your,
Matted locks; Oh Mrutyunjaya, Please ever protect us. .....25....

Oh Mahadeva Gangadhara,
The holy Ganges is seen on your head,

You are devoted to Narayana, you partake food.
Offered to Narayana sitting on;
Tiger skin, you are praying Srihari;
Your feet are engaged in visiting;
Holy vaisnava kshetras,
You thus look quite attached to Srihari, ...26.......

9) Gaya Gadadhara : We can reach Gaya by train, from Delhi, Calcutta, and Benares. It is one among the holy places known as Tristal (3 places) Viz. Kashi, Prayaga and Gaya. Gaya is situated on the banks of Phalgu river. There is a Vatavraksha, Visnupada over Dharma Shila. One has to offer pinda pradana to his departed elders at three places viz. 1. Phalgu river bank, 2. Vishnupada; 3. Akshaya Vata.

History of Gaya Kshetra : We come across "Gaya Kshetra Mahatme" in Mahabharath and Vayu Purana. A woman by name Dharmavathi, daughter of Dharma was cursed to becomes stone, by her husband. But she performed severe austerities in the same form, and got a boon to the effect that Narayana and other celestials remain ever present with her. At the same time, there was a demon, by name Gayasura, who also performed severe penances, and got a boon to the effect that his body be superior to all other holy places. But he continued the austerities, even after getting such a rare boon. The celestials repeatedly performed Yagas over Gayasura, who stood up again and again soon after the yagas were over. The celestials then placed Dharmavathi Shila over Gayasura. Even then Gayasura got up. Then Srihari laid his lotus feet just over Dharmashila, kept over Gayasura and remained at Gaya as Gadadhara. It is the firm belief that from the Pinda Pradana offered here, the departed elders get liberated from rebirths. Mahavishnu takes his "Budda Avatara" from Gaya, Vadiraja explains the glory of Gadadhara in three shlokas;

Oh holy Kshetra Gaya, we worship
Your glory for, pinda pradana offered
Here only once, can liberate,
the departed souls, from rebirth on earth. ....27.......

Oh Gadadhara you possess,
A beautiful smile on your face,
You are worshipped by celestials,
You offer lot of peace, to thy devotees, & grant,
Boons to all those who, worship thy lotus feet,
Oh Gadadhara please,
Contain our pride & save us from distress. ....28........

A holy visit to Vishnupada, at Gaya Kshetra
Is equal to a journey to Vaikunta,
The Til offered here drive out all sins,
The pinda pradana offered here, drive away Yama &
His servants, the Mantrakshatas, offered here make
Men immortal, the prayers offered here, make one divine,
We worship at holy Vishnupada. ....29 ......

10) Phalgu River: The river is seen in front of Vishnupada Temple. The river originates from Kolahala mountain near Gaya. The river is invisible during summer. But we can get water for pinda pradan etc., by digging the earth. According to Mahabharatha, the river though looks like an ordinary river, has extraordinary powers. Vadiraja explains the glory of the river in one shloka.

Oh Phalgu, though you look like,
An ordinary river, you possess,
Extraordinary powers to remove,
Sins accumulated over hundred births,
And yet you are simple true to,
your name, despite possessing, power to lift us above. ....30....

CHAPTER - XIV

Sri Vedavedya Theertha in his Vadiraja stotra written by him mentions that Sri Vadiraja was ever engaged in the worship of Hayagriva, and advocated the supremacy of Srihari in all his works. The entire life of Vadiraja was dedicated to perform Japa, Tapa, worship of God. holding classes, discourses, pilgremages, writing of books, to benefit soceity at large. He was a great scholar; still he could explain the glory of our scriptures, in simple terms so that it is understood even by the common man. In this chapter an attempt is made to explain the glory of (11) Mathura (12) Vishranthi Theertha (13) Vrindavan (14) Ayodhya (15) Naimisharanya, (16) Hasthinapur and (17) Kurukshetra as presented by Vadiraja in his Theertha Prabandha.

11) Mathura : Mathura is one among the top holy seven kshetras, that can deliver us from rebirth on earth. It is Srikrishna's birth place. The holy town was built by Shatrugna during Treta Era, after slaying Lavanasura, with an arrow presented to him, by Srirama. Child Druva performed severe penance here, for six months, before he secured the grace of Srihari. Sri Visnu Chakra, saved Ambarisha from the wrath of sage Durvasa, at this hoiy spot. Govardana hill which Lord Krishna lifted to protect the Yadavas from heavy rains lashed by Indra is situated 22 kms from here. Vadiraja explains the glory of Mathura in one shloka;

The detached devotees form strong Army,

At this holy town, The names of,
Sripathy are strong weapons,
The holy springs are strong forts,
The worship of Srihari is the armour,
To combat our sinfal desires from within. ....31........

2) Vishranthi Theertha : Of all the 24 holy bath ghats on the Banks of Yamuna, at Mathura town, Vishranthi Theertha or Vishram Ghat is the holiest. This is because Lord Krishna after slaying Kamsa had some rest at this spot. Vadiraja explains the glory of the holy spring in two shlokas;

Oh Vishranthi Theertha Lord Krishna,
Chose your Bank for rest, as you are,
Capable of driving out the sins,
Your water is quite holy that,
A dip in thy holy waters,
Will liberate us from rebirth,
Oh holy spring please, fulfil our desires. ....32........

Oh holy tank, thy name is, Vishranthi Theertha,
But contrary to thy name, you never rest, as you are
Ever engaged in wiping out, the sins of the devotees,
You are far superior in holy powers,
As one gets far more merits than by performing,
One Crore Ashwa Medha Yagas,
Upon a dip in thy waters. ......33......

13) Vrindavan : Vrindavan is 5 km away from Mathura. Vrindadevi daughter of the King of Kedara, performed deep austerities to secure Krishna as her husband and got a boon to that effect. So the place came to be known as Brindavan. Srikrishna spent his younger days here, and had his rasa-kreeda at Vrindavan. Vadiraja explains the glory in one shloka;

The creepers at Brindavan possess,
Fragrance thanks to the divine,
Presence of Srikrishna and Gopis,
Heavenly flowers like Mandara, Parijatha,
Are ever seen here, the black,
Waters of Yamuna are as holy,
As Ganga by the divine presence,
Of Lord Krishna who gave holy,
Darshan to men, women, children,
Besides Animals an Birds here. ....34........

14) Ayodhya : Ayodhya is 134 kms. away from Lucknow capital of U. P., and is connected by train from Benares, Mugalsarai and Lucknow. Ayodhya is the first among the top holy seven kshetras. While Mathura is the holy abode of Lord Krishna of Dwapara Era, Ayodhya is the holy Ramakshetra of Treta Era. Rama-Janam Boomi,

where Hindus propose to construct a Rama temple is at Ayodhya. Vadiraja explains the glory of the place in one shloka.

A devoted wife fondly remembers,
The Lotus feet of her husband,
When the latter is away,
Like wise Ayodhya was ruled by Bharatha,
As trusted deputy of Rama,
Through his sacred Padukas. ....35........

15) Naimisharanya :

Naimisharanya is 100 kms. away from Lucknow. According to scriptures, Suta Puranika gave discourses on Bhagawatha and Mahabharatha to Shaunaka and other 80000 saints. Different reasons are attributed for naming the place. According to Varaha Purana, Srihari killed the demons within minutes, hence this place came to be known as Naimisharanya According to H.H. Vijayadwaja Theertha of Pejawar Mutt, a type of plant, known as "Nimisha" were grown here in plenty. While a few others maintain, that a saint by name "Nimisha" lived here for a long time. Vadiraja touches on the glory of the place in one shloka.

The creepers of Krishna-Katha,
Planted by Suta Puranika,
Upon the minds of Shaunaka,
And others have spread here densly,
Naimisharanya is thus quite haly and illustrious ....36......

16) Hastinapur : Hastinapur is 35 km. to the south of Meerut, which is on the Delhi-Hardwar Road. Hastinapur was the capital of Pandavas for 36 years after Kurukshetra war. Pandavas performed a Ashwamedha yaga here, which lasted for 15 years. Srimadacharya observed one chaturmasa at Hastinapura, as he lived there for 36 long years during his previous birth as Bhima. There is a reference to this in Sri Madwa Vijaya;

The yogis get purified,
And secure control over,
Enemies within like lust and anger,

Only after severe austerities,
Like wise, Bhima slays the,
Strongest Army of Duryodana,
With utmost valour, and ultimately,
Dharmaraja takes the reigns of,
Hastinapur, ending the, mis-rule of Duryodana. ....37........

7) **Kurukshetra**: One can reach Kurukshetra by bus or train from Delhi and Hardwar. The great saint Vishwamitra became Brahmarshi here. The great Mahabharatha battle between Pandavas and Kauravas was fought here. Geethacharya Srikrishna delivered his universal message "The Geetha" to mankind through Arjuna, here. The Lord granted his Vishwarupa Darshana to Arjuna here. It is the origin of Vishnusahasranama. During soiar/lunar eclipses, Srikrishna used to visit the place to have holy bath in Brahma-Sarovara. Mahabharatha Tatparya Nirnaya mentions about a yaga which Srikrishna performed for 12 years. Acharya Madhwa on his way to Badari visited Kurukshetra and identified the weapons used by him in his earlier birth as Bhima during Mahabharatha war to Sri Satya Theertha and other disçiples. There is a gigantic tank here known as 'Brhama Sarovara'. Even today, lakhsof people take a holy dip in Brahmasarovara during festive occasions and eclipses. Vadiraja describes Kurukshetra in one shloka;

Farmers after levelling the land,
Plant the seeds, and after,
Proper cultivation, the crops secured are heaped up,
Like wise Bhima, slays the Elephants,
Horses and Army of Kaurava,
And Arjuna on this smoth earth,
Plants the seeds through arrows,
Abundant crops by name "Fame",
Spreads in all directions. ....38........

CHAPTER – XV

Sri Vedavedya Theertha in his Vadiraja stotra, authored by him, describes his Guru Sri Vadiraja as a pillar of strength, and as a valourous lion to silence the arguments of his opponunts. A brilliant poet and a great scholar Vadiraja wrote classics like "Yuktimallika", and "Rukminisa Vijaya". Even his "Theertha Prabandha" explains philosophy and scriptures. Each word used by the saint is very significant here as they reveal the mistery hidden in our sruthi (Vedas), smrithi (Scriptures). Vadiraja is able to see the glory of God in each drop of the waters of holy Ganges. In this chapter a brief description of (18) Shambhala (19) Shat (six) Prayagas (20) Badari Kshetra are explained, as narrated by Vadiraja in the northern chapter of Theertha Prabandha.

18) Shambhala : Shambhala Kshetra is situated in Moradabad District of Uttar Pradesh State. The holy town was known as "Satyavrata" during Kritayuga, as Mahadgiri during Treta Era, as Pingala in Dwapara and as Sambhala in Kaliyuga. Srihari will take his tenth avatara as Kalki from this holy place to eradicate the evil. There are 68 holy springs and 19 sacred wells here. There is a holy Pushkarini Viz: Ganga Sarovar, which becomes as holy as Ganges, when sun, moon and Brihaspathi enter Rushya Rashi. At that holy instant, Srihari appears as Kalki, to slay the wicked. Vadiraja explains the glory of Shambhala in one shloka;

Oh Devotees, donot fear Kali;
Visit holy kshetra Shambhala,
Which will strengthen the world;
As Srihari will appear from
Here as Kalki shortly, to eradicate the evil. ....39 ...

19) Shat (Six) Prayagas : We have to pass through the six prayagas, to reach Badari, which is 300 kms. away from Hrishikesh. In olden days one had to reach Badari only by walk. But now one can reach the place, by bus, except during winter. The temple is normally closed during winter in November and opened in April on the eve of Akshaya Thadige. Vadiraja who visited the place 500 years ago, must have done so by walk alone with his troop,

with all his daily holy rituals like Japa, Tapa, Puja, pata, Pravachana etc., as other travel facilities were not available then. The six prayagas are;

1) **Deva Prayaga :** Deva Prayaga is 68 kms. from Hrishikesh, on the holy confluence of Alakananda and Bhagirathi.

2) **Rudraprayaga :** Rudraprayaga is situated on the holy confluence of Alakananda and Mandakini, 138 kms. away from Hrishikesh.

3) **Karnaprayaga :** Karnaprayaga is on the holy confluence of Alakananda and Pindara rivers 173 kms away from Hrishikesh.

4) **Nandaprayaga :** Nandaprayaga is on the holy place where Alakananda joins Nandakini, 192 kms. away from Hrishikesh.

5) **Vishnu Prayaga :** Vishnu Prayaga is at the meeting place of Alakananda and Vishnu Ganga, 250 kms. away from Hrishikesh.

6) **Keshava Prayaga :** Keshava Prayaga is situated on the holy confluence of Alakananda and Saraswathi rivers, 5 kms from Badari.

Prayaga means holy confluence of two or more rivers. Vadiraja now explains the glory of all the six prayagas in one shloka.

Oh sacred fast moving rivers,
Passing through six prayagas,
Please eradicate our six enemies,
Within, and purify our minds. ......40.......

20) **Badari Kshetra :** Badari is the most holy Kshetra in Bharath. We come to know of the glory of the place, in Harivamsha, Mahabaratha and Bhagawatha. Sriharis' holy presence is felt in four ways here. Srihari first appeared here as Hayagriva, from the yajna kunda, when the four faced Brahma performed a yaga here, and the four vedas emerged out of the breath of Hayagriva. Again Srihari is present here as Narayana. Again Srikrishna came here and granted solace to two devils viz. Ghanta Karna and Karna. In Harivamsha, Srikrishna says "I shall ever protect Badari". Fourthly Lord Vedavyasa is always present here. Acharya Madhwa

during his Yathra, came to Badari number of times. He wrote Geetha Bhashya at Badari and offered the same to Badari Narayana. Acharya Madhwa once observed deep silence at Badari, which means devoted performance of Japa, Tapa, Puja, Discourses, and not to resort to conversation either by tongue, signs or writing. Acharya Madhwa used to have early bath at the dawn of the day just before sunrise, in Alakananda river, which is ice in water form. We see even today that most of the people take bath in Tapta kunda (Hot spring), and offer ablutions to sun god, by taking out water of Alka through a vessel, as the Alka water is too cold to touch.

It is also believed that Acharya Madhwa is present invisibly worshiping Lord Krishna at Udupi, installed by him eight centuries ago, & visibly present at Badari serving Lord Vedavyasa. Vadiraja explains the glory of holy Badari, situated at the top of Bharath, but at the bottom of Himagiri in six shlokas :

All the celestials and Apsaras,
Are attracted towards Badari,
And often come to visit,
Holy, and beautiful Badari,
Situated on the top of Bharat,
Oh Badari, You are supreme,
Among other holy Kshetras. ....41........

Oh Badari Narayana, Please fill our minds on,
The holy thoughts of your glory,
Please grant us strength,
To contain the six enemies within,
Please cleanse our minds,
So that we may look upon other,
Women as our mothers and sisters,
Please grant us noble qualities,
Deep knowledge and supreme pleasure .... 42 ....

Oh four Armed Badarinarayana,
You are seen here in Padmasana,
With chakra and shanka, on the upper hands,
With lower, hands set upwards between the,

Thighs in Dhyana Mudra, Narada and other Yogis,
Sing thy glory, your lovely looks will drive,

Away all the sins of the Devotees ....43........
Four faced Brahma performs,
A holy yaga at Vasudhara;
On the top of Nandachala,
From whence emerges Alakananda;
And from the Yagakunda appears,
Hayagriva, and from his breath,
Comes out four holy Vedas,
Which are resounded, as Alaka river moves on. ....44........

In the next shloka, Vadiraja explains the glory of his tutelory Deity viz. Lord Hayagriva;

Oh Vidhatha Brahma you are,
Fully aware that Srihari as Matsya,
Saved the vedas, Oh holy celestials,
You know fully well that Srihari,
As Kurma saved Mandara Hills,
From sinking, while churning the sea'
Oh Bhudevi Srihari saved you,
By coming out as Varaha, Oh Prahlada,
Srihari came as Narasimha to save you,
Oh Mahendra, Srihari came as,
Vamana and became Trivikrama,
To save thy position, Oh Brahmins Srihari,
Came as Parashurama, to slay wicked Kshatriyas,
Oh king of ocean, you are aware that Rama,
Prepared a bridge, over you and slayed Ravana,
Oh Arjuna you have seen, the Vishwarupa and Srikrishna,
Oh Shankara Srihari has helped you,
By slaying Tripurasura, Bhasmasura & other yoginis,
Oh celestials you know fully well,
That Srihari will again emerge,
As Kalki to eradicate the evil, and to establish Dharma,
Oh Devotees, please worship Srihari,
And get permanent liberation. ....45........

In our last shloka we have,
Explained the glory of Lokesha,
Srihari, to the best of our ability,
Oh Srihari please accept, this shloka and also,
Theertha Prabandha, authored by us. ....46........

After effectively narrating the glory of Srihari in the above shlokas, Vadiraja concludes his Uttara Prabandha comprising of 20 kshetras, in 46 shlokas. Vadiraja next moves on to the eastern direction, and explains the glory of holy kshetras in the Eastern chapter (Purva Prabandha).

CHAPTER - XVI

Sri Vedavedya Theertha in his Vadiraja stotra authored by him mentions that his mentor Guru Sri Vadiraja is the Kamadenu of Kaliyuga and fulfills all the desires of his devotees. Sri Purandaradasa in one of his poems mentions that he likes to worship the kind hearted Vadiraja who is to be the future Hanuman, in the next Kalpa to slay the wicked. Kanakadasa also offers the same view by saying that he is an ardent servant of Trivikramadasa viz. Sri Vadiraja who installed Trivikrama temple at Sonda for his daily worship. As stated earlier Vadiraja now turns from the north to the eastern part of holy Bharath. In the Eastern chapter Vadiraja visits 23 holy kshetras and explained their glory in 43 shlokas. In this chapter an attempt is made to explain the glory of 5 places visited by the reverred saint, in the eastern part of holy Theertha Prabandha, as shown below:

1) Gangasagara Sangama; 2) Puri Jagannatha; 3) Srishaila; 4) Ahobala; 5) Bhavanashini River.

1) Gangasagara Sangama : The sacred confluence where the holy Ganges joins Bay of Bengal is 150 kms. away from Calcutta. Vadiraja pictures the glory of the holy sangam in one shloka.

> Oh King among holy Theerthas,
> You embrace the holy Ganges,
> With the full warmth and love,
> You are found more active,
> In moon light, when your friend,
> The moon appears upon the sky. ....1........

2) Puri Jagannatha Kshetra : Puri is directly connected by train from Secunderabad, Tirupathi, Madras and Calcutta. Rameshwar, Dwaraka, Badari and Puri situated in the four corners of the holy Bharath are the four sacred Dharmas of the South, West, North & East respectively and considered as the holiest kshetras of our country. Puri is also known as Purushottama Kshetra and Shankha Kshetra. The famous Konark Sun Temple is 100 kms away from Puri. There is the mighty Lingraj Temple at

Bhubaneshwar. Normally people visit Puri Jagannath temple after taking holy dip at the sea and Chandra Theertha. Puri is also famous for Jagantas (bells), which resound Onkara, when played during worship. In the previous Era, Puri was known as "Neelachala", where existed the temple of "Neelamadhava". When Neelachala was submerged under the sea, the celestials took away Neela-Madhava to heaven. Later on Indradyumna, King of Malava found a holy wood on the banks of the sea. Out of this sacred wood, Indradyumna got the idols of Srikrishna, Balarama and Subhadra prepared by engaging the services of celestial carpenter Vishwa Karma. Jagannath Krishna, Balabhadra and Subadra who are present in the idols, bless the devotees, here as prayed for by Narada. Vadiraja explains the glory of Jagannath in one shloka.

Oh supreme Lord Jagannath,
You are ever worshipped here,
An axe requires a wooden, hold for support,
Likewise we need your full support,
To banish our ignorance. ....2........

3) **Sri Shaila Mallikarjuna:** The six faced Kumara Swamy son of Parameshwara once left Kailasa for Srishaila. The parents Shiva & Parvathi, also came down to Srishaila, to be with their son. This matter is explained in Shivapurana, Skanda-purana etc. Srishaila is directly connected by bus, from Kurnool, Nandyal, Ongole etc. Vadiraja explains the glory of Srishaila in one shloka.

Oh Mallikarjuna Swamy, you are seen here shining
Amidist the dense forests of Srishaila,
Like the full moon who is shining,
Under your thick matted locks ....3........

4) **Ahobala Kshetra :** Ahobala is directly connected by bus, from Cuddapah, Kurnool, and Nandyal. One has to travel through dense forests to reach Ahobala. Ahobala is 35 kms from Nandyal. The temples are situated at three level viz. 1) Lower; 2) Middle; 3) Upper Ahobala. There is Bhavanashini, river and many other holy springs at Ahobala. Ahobala is said to be the holy place,

where Srihari came out of the pillar as Narahari, to save young Prahlada, by slaying Hiranyakashipu. We also come to know from the holy scriptures that Sri Rama came here during his exile of fourteen year. Similarly Arjuna came here, during his holy tour etc. Vadiraja explains the glory of Ahobala Narasimha Swamy in 5 shlokas:

Light dispells darkness,
Likewise, those who pray brilliant,
Ahobala Narasimha Swamy,
Will emerge successfully,
Crossing of all hurdles & darkness faced by them. ... 4.......

Oh Narasimha you appeared here,
From the pillar to save Prahlada,
We are as ignorant as a pillar
Oh Narahari you are seen,
Here on the banks of Bhavanashini,
Please bestow your mercy on us. ......5.......

Oh Narasimha you bear,
The head of a lion, yet,
Bodily you look like a man,
Which indeed is a wonder,
Not found nor heard elsewhere;
By coming out of the pillar,
You have amply demonstrated,
That you are really Omnipresent. .... 6 ....

Lord Narahari took out,
The intestine of Hiranyakashipu,
And wore the same as garland,
After slaying him, by His,
Powerful nails, the whole world resounded,
His thunderous roar, Narahari,
Showered His deep grace upon,
Young Prahlada; Oh Narasimha,
Salutations to thy lotus feet ......7.......

Oh Srihari you have come out,
In this dense forest, as Narasimha,
As only lion can fight the,
Wild elephants, likewise, you bestow deep knowledge,
And peace upon those who are, devoted to you, but blot out,
The wicked, though they are, mighty and large. ....8........

5) Bhavanashini River : Vadiraja now touches on the glory of Bhavanashini river, which is seen in Ahobala in one shloka,

Oh holy Bhavanashini,
You are daily washing the,
Lotus feet of Narasimha,
Again you provide pure water,
For his Abhisheka (holy bath),
And yield the Lotus for his decoration,
Please shower your blessings on us. ....9........

CHAPTER - XVII

Sri Vadiraja who was a genius in human form was blessed with outstanding pywer of grasp and expression. He had abundant blessings from Hari and his Guru in full measure. Above all, He could present any complex ideas, in simple and effective manner, which even the common man can understand. When He commenced His holy tour, He had Prayed. Hanuman to reduce the hardships of the travel through his cool breeze. All the shlokas composed by the holy saint explain the glory & supremacy of Sri Hari. Vadiraja also expresses His deep regards to Acharya Madhwa, the founder of Dwaitha philosophy, by upho'ding the latter's view points wherever necessary. In this chapter an attempt is made to explain the glory of the following holy places, as presented by the reverred saint, in the eastern chapter of Theertha Prabandha.

(6) Nivrathi Sangama; (7) Thungabhadra River;
(8) Hampi Vittal; (9) Virupaksha Temple;
(10) Pampa Kshethra; (11) Hampadevi (12) Anegondi.

6) Nivrathi Sangama : Nivrathi Sangama is situated at the holy confluence of Krishna and Thungabhadra rivers. On account of the construction of Dam under the Srishaila project, the holy kshetra is now submerged under water. Most of the existing temples in the site were earlier shifted to safer places, by constructing new temples of the same model. H. H. Sri Satyapramoda Theertha Swamiji, the present head of Uttaradi Mutt, shifted the holy original Vrindavan of His ancestor guru, H. H. Satyanidhi Theertha, to the Kurnool branch of Uttaradi Mutt, with all the available materials/remains, found in the Mula Brindavan. Vadiraja explains the glory of the holy Sangama in one shloka.

> Nivrathi Sangama situated on the holy confluence of,
> Krishnaveni, Malapahari, Bhimerathi, Thungabhadra,
> And Bhavanashini Rivers, is quite powerful and holy,
> Wipes out the sins and offers grace to the devotees. .....10.....

7) Thungabhadra River : The water of Thungabhadra is quite sweet to drink. Thunga and Bhadra rivers originate from Varaha Mountain. After moving seperately, they merge at Kudli and move together as Thungabhadra river, and join Krishna river at Nivrathi Sangama, after covering a distance of 800 kms. The Varaha Hills, the origin of the river is only sixteen kms. away from Sringeri, where Adi Shankara established the Sharada Peetham. The chains of holy places like Harihara, Bidirahalli, Hampi, Navavrindavana, Mantralaya are all situated on the holy banks of Thungabhadra river. At Kalasha village of Chickmagalur District, we can even today see a giant rock, of the size 201x161x101 weighing about 50 tons, placed as a bridge across Bhadra river, by Acharya Madhwa. There is a reference to this in Madhwa Vijaya. The matter in brief along with picture of Acharya Madhwa bearing His Danda & Kamundala (Sacred stick and water pot) are carved over the rock. Vadiraja explains the glory of the sacred Thungabhadra river in two shlokas.

> We worship holy Thunga river,
> Shining with beautiful waves,
> Who drives away all our ignorances,
> And is devoted to Srihari,

We also worship Bhadra river,
Who can offer liberation to us,
From rebirth on the earth, by clearing our sins. ....11........

Oh Thungabhadra, you possess,
The sweetest water amongst the sacred rivers,
All over our Bharath, or else why Sri Varahaswamy,
Gives birth to you from,
His mouth unless you are, sweet & pure. ....12........

8) Hampi Vittal : Hampi is situated at a distance of 15 kms from Hospet. Hampi was the capital of Vijayanagara Kings. King Krishnadevaraya was blessed with noble saints like Vyasaraja, Vadiraja, Purandara Dasa, Kanakadasa etc., as his advisers to run his Government smoothly. At Hampi, we can see even today Vyasaraya Mantapa, Chakra-Theertha, Yanthroddaraka Anjaneya-swamy Temple, installed by H. H. Vyasaraja Swamy & Purandara Mantap etc. The other temples like (1) Ugra Narasimha Mandir, (2) Vittal Temple, (3) Kodanda Rama Temple, (4) Virupaksha Mandir possess outstanding architectural beauty and attract tourists from all over the world. Vadiraja explains the glory of Hampi Vittal in one shloka.

Oh Krishna you are present here,
As Vittala, your mother caught,
You while you were stealing butter,
Again you entered the hearts of,
Scholars and washed their sins,
Again when you went to Pandharapur,
Were Pundarika recognised you,
As the one who stole the hearts of Gopikas,
Now that we have seen you here,
Please liberate us once for all,
Or else, we are going to disclose,
All your actions to the whole world, ...13........

9) Virupaksha Mandir : Virupaksha Temple is situated on the banks of Thungabhadra river, near Hemakuta Hills. Vadiraja sings the glory of the Mandir in one shloka.

Oh Indudhara Shankara,
The mighty supremo of Hampapura,
You are shining on the, bottom of Hemakuta Hills,
Please shower peace & prosperity upon thy devotees. ....14....

10) Pampa Kshetra : Pampa Kshetra is known as southern Kashi. Vadiraja explains the glory of the place in one shloka.

Holy Pampakshetra drives,
Away all the sins of the devotees,
If the word "Papam" (sins),
Is reversed, it reads as "Pampa",
Likewise as we utter "Pampa",
The sins get totally effaced. ....15.......

11) Hampadevi : There is a place known as "Pampa Sarovara" on the banks, of Thungabhadra river, where there is a shrine dedicatedto Godess Durga. Vadiraja worships Durga Matha in one shloka.

Sridevi you look beautiful,
Duly decorated by pearls, bangles,
Necklaces of various styles,
Quite pure, you are and you possess,
Eyes which are quite radiant,
You are like Yama to the wicked,
You have slayed Mahishasura, by your powerful Trishul,
You are seen here in Bala Hampa,
Kshetra, please shower, thy grace upon us. ....16........

12) Anegondi : Vadiraja explains the glory of Navavrindavan where there were eight Brindavanas during his visit, in one shloka. Vadiraja compares the eight Swamijis of Anegondi as eight gaint elephants (Asta Diggajas), who are bearing the burden of this mighty universe:

Anegondi is the holy place for Madhwas,
The entire weight of the world,
Are borne by Asta Diggajas,
Likewise, the entire burden of,
Powerful Madhwashastra, are held by eight powerful,

Disciples of Acharya Madhwa,
Like Padmanabha Theertha and,
Vyasaraja Theertha, who are here ever present. ...... 17........

CHAPTER - XVIII

Sri Vadiraja was a great scholar and a devoted tapasvi. He wrote several books in Sanscrit and Kannada, and thus reached both scholars and laymen. While his scholarly works like 'Yuktimallika, and 'Rukminisha Vijaya' are meant for the classes, all the Kannada songs composed by the saint bearing Hayavadana stamp at the end are meant for the masses, as they reveal, the difficult philosophic thoughts, hidden in the scriptures, in a simple manner to the ordinary persons. He was a creative poet and an original thinker. He was a mobile chariot, and visited the whole of Bharat performing japa, tapa, puja, paata-pravachana to the disciples. This chapter is intended to explain the glory of (13) Jayatheertha, (14) Thirumalesha Srinivasa Prabhu as narrated by Sri Vadiraja in the eastern chapter of Theertha Prabandha.

13) Jaya Theertha : We have already written that Sri Vadiraja is one among the four strong pillars of Madhwa Philosophy. The other trio are 1) Sri Jayatheertha (Teekacharya) 2) Sri Vyasaraja Theertha (Chandrikacharya) 3) Sri Raghavendra Theertha (Parimalacharya). H. H. Sri Jayatheertha ruled the Kingdom of Vedanta philosophy for 23 years from 1365 A.D. to 1388 A.D. Jayatheertha having written the commentories for 18 out of 37 original works of Acharya Madhwa is popularly known as Teekacharya meaning commentator. Jayatheertha apart from above, viz. writing commentories on the 18 great original works of Acharya Madhwa such as 1) Brahma Sutra Bhashya 2) Anuvyakyana, 3) Nyayavivarana 4) Geetha Bhashya 5) Geetha Tatparya etc., had to his credit three original works i. e. 1) Pramana paddathi 2) Vadavali 3) Padyamala. The commentary authored by Jayatheertha on Acharya Madhwa's Anuvyakyana is the famous "Sudha Grantha". Raghavendra Theertha Swamy of Mantralaya came to be known as Parimalacharya, after having authored "Parimala Grantha", viz.,

a commentary on Jayatheertha's great classic 'Srimannyaya Sudha'. There is a famous saying in Sanscrit that 'Either one should master the great classic Sudha or rule Vasudha' (Earth). Jayatheertha's original Brindavan is in Malkheda of Gulbarga District. Vadiraja explains the glory of Jayatheertha in one shloka.

Oh Jayatheertha Muni, you are more popular as Teekacharya,
For you have authored Scholarly,
Commentaries on the original works of
Acharya Madhwa, blessed as you are,
With sharp intellect, you wrote excellent notes,
For the benefit of the future readers,
Oh Jaya Muni you are really,
At commentator par Excellence. ....18........

14) Venkatachala Kshetra (Tirupathi) : Tirupathi is one among the eight holy kshetras chosen by Lord Vishnu on his own to appear on earth to bless the devotees. Tirupathi now known as Venkatadri was known as Sheshadri during Dwapara Era, Anjanadri in Treta Era and as Vrishabhadri in Krita Era, and is thus famous in all the four Eras. The glory of Tirupathi is explained in Varaha Purana, when Satrayaga was going on, on the banks of Saraswathi, Sage Naarada raised point, as to who among the Trimurthys is supreme ? In order to find the truth, Sage Brigu returned to Vaikunta after being insulted by the four faced Brahma and five faced Shankara. In order to probe further into the fact finally, the sage now turned to Vaikunta and stamped his foot over the chest of Mahavishnu. Srihari worshiped the holy saint by washing his feet. On account of warm welcome extended to Brigu, by Narayana, Brigu informed the other saints that Narayana is the supreme among the trio. However Mahalaxmi was very much annoyed by the action of her Lord, and came out of Vaikunta and settled down at Kolhapur. Being unable to bear the pangs of seperation, Narayana came to Venkatadri and settled down there in order to bless his devotees. Thirumala Hills appeard like Saligrama Shilas to noble souls like Ramanujacharya, Vyasaraja, and Vadiraja as they approached the Hills for the darshan of the Lord. Sri Vadiraja like his illustrious predecessors, moved on his

knees to avoid touching the Hills by the feet as the hills looked like Saligramas. Vadiraja offered a garland of Saligramas to Lord Venkatesha for decoration, which can be seen even today. There are hundreds of holy springs in Thirumala, of which Swami Pushkarini is the most important. Vyasaraja, Vadiraja; Purandara Dasa and Kanaka Dasa visited Tirumala a number of times and wrote several songs in praise of Thirumalesha. At the request of the King of Chandragiri, Vyasaraja performed the worship of Lord Venkateshwara for 12 years from 1486 to 1498. We can see the Vyasaraja Ahnika Mantapa, on the southern banks of Swami Pushkarini, with an idol of Hanuman installed in it. Vadiraja sings the glory of Thirumalesha in eleven shlokas, which is the highest tribute to the glory of any one Kshetra:

Oh Venkatesha the shining,
Venkatachala is thy holy abode,
You are worshipped by all the celestials,
Let the lovely and powerful shadow,
Of holy Kalpa-Vriksha Venkatesha,
Ever protect the devotees ....19........

Standing as you do on the,
Top of Thirumala Hills,
You are extending your,
Lovely looks upon all the,
Devotees spread far and wide. .... 20........

Such of the devotees who bear,
Shanka and Chakra Mudras,
And worship his lotus feet devotedly,
Their miseries are cleared, this fact is demonstrated,
By Venkatesha Prabhu by bearing Shanka Chakra,
On either hands standing as,
He does with left hand held, over the left waist &
Right hand marked, towards his lotus feet, ...21........

Oh Neela Megha Shyama, You are
Supreme among all the celestials,

You receive offerings from thy devotees,
Who become richer by your kind grace,
And blessings day by day. ....22........

Oh Venkatesha you move, sitting on your,
Vehicle Garuda, embracing Sridevi and Bhudevi,
You shower your grace upon thy,
Devotees, we ever worship thy lotus feet. ....23........

Oh Venkatesha, you rest over Adishesha,
Sheshachala is thy holy abode,
When you appeared on earth as Rama to slay Ravana,
You chose Shesha to be with you as thy lovely brother,
Laxmana, which clearly indicates
That Adishesha, is totally dedicated to you. ....24........

Shankara, Sun, Moon & other celestials are thy servants,
In fact, you are worshipped,
By Vidhatha, the four faced Brahma,
You are thus Supreme among the Gods ....25........

Oh Venkatesha, you are present,
In Sheshachala between two ranges,
You are supreme among the,
Celestials, the Vedas proclaim,
Your glory fully, we for ever worship you ....26........

Oh Venkatesha you extend,
Your kind grace to the needy,
You are quite handsome, you remove,
All the hardships, & are totally unmatched. ....27........

Oh Venkatesha you shower,
Your grace upon all, you possess,
All noble qualities and merits,
Venkatachala is thy holly abode,
We worship you devotedly always ....28........

Oh Venkatesha you have,
Showered your abundant blessings,

Upon Acharya Madhwa, you destroy all the demons,
Like fire, You bestow deep,
Scholarship to thy devotees,
Oh Venkatesha we bow to you for ever. ....29........

CHAPTER – XIX

Sri Vedavedya Theertha the direct disciple of Sri Vadiraja in his Vadiraja stotra, authored by him, mentions that Yathiraja Vadiraja was ever engaged in holy tours and the worship of Hayagriva. Vadiraja's services for the spread of spiritual knowledge is un-matched. He has produced a number of eminent scholars. Prominent among them was his younger brother, "Surothama Theertha" the reverred saint of Bhandarkere Mutt, Barkur. Sri Surothama Theertha wrote commentaries on "Yuktimallika" and "Pashanda Matha Khandana", written by Vadiraja. Sri Narayana Acharya, another disciple of Vadiraja wrote commentaries on "Rukmineesha Vijaya" and "Theertha Prabandha". Another disciple Sri Raghunathacharya wrote a brief biography of Vadiraja.

In this Chapter, an attempt is made to explain the glory of the following places as presented by Vadiraja in his Eastern Chapter of Theertha Prabandha.

15) Suvarna Mukhari River,
16) Kanchi Varadaraja Swamy,
17) Shiva Kanchi Ekambareshwara,
18) Kanchi Kamakshi,
19) Arunachaleshwara.

15) Suvarna Mukhari River : Suvarna Mukhari River can be seen near Tiruchanoor. Sri Kshetra Kalahasti is situated on the banks of the river. Vadiraja sings the glory of the holy river in one shloka.

Oh Suvarna Mukhari River, the faces of those,
Who consume thy, holy waters shine like Gold,
And they ever remain devoted to Srihari,
With head and heart fully purified. ....30........

16) Kanchi Varadaraja : Kanchi is one among the seven Mokshaprada Kshetras. When the four faced Brahma, the creator of this universe performed a satrayaga, Lord Narayana emerged out of Yajna Kunda as Varadaraja, to bless the celestials. We can reach Kanchi from Madras either by train or by road. Kanchi is also famous for pure silk sarees and dhoties. Vadiraja worships lovely Varadaraja Swamy with three shlokas.

Oh Varadaraja Swamy, you are a great lover,
That is why you have chosen to remain,
At Kanchi Kshetra, viz, the waist of thy Consort Bhudevi
You grant Boons to Brahma, and others,
And are supreme, among all the celestials. ....31 ......

Oh Kanchishwara, Varadaraja,
Swamin, we are not seeking,
Riches or any material pleasures,
We pray for your divine grace, which we consider as far,
Superior to all other earthly benefits. ....32........

Oh Kanchi Varadaraja Swamy,
You are present here at this,
Holy Agrahara, surrounded by Brahmins,
Emerging out of the holy Yajna Kunda,
As prayed for by Vidhata, the four faced Brahma. ....33........

17) Shiva Kanchi (Ekambareshwara): The temple of Ekambareshwara is very prominent in Shiva Kanchi. Once Parvathi created utter darkness in the three worlds, and was cursed by Shankara. Later she came to Kanchi, and worshiped Shiva Linga made out of sand, beneath a mango tree. Maheshwara, pleased by Parvathi's penance, joined her. The same mango tree, which is more than 3500 years old, where Uma worshipped Mahesha - can be seen even today. The tree yields different types of fruits from different branches. Vadiraja glorifies Kanchi Ekambareshwara in one shloka.

Shankara is embraced closely by his consort,
Ever loving, Uma smilingly beneath,
The mango tree to please Mahesha as if he is,
Driven towards her by Manmatha, the God of love. ......34......

18) Kanchi Kamakshi : Sri Kamakshi Temple is just 2 furlongs away from Ekambareshwara Temple. By the side of Kanchi Kamakshi Temple, we can see Kanchi Kamakoti mutt. Vadiraja worships Kanchi Kamakshi in two shlokas.

Oh Kamakshi, being unable,
To enjoy your beauty fully,
With two eyes, Shankara,
Possesses three eyes, in order to derive,
Deep satisfaction we worship at your lotus feet ....35........

Oh Girije, Shankara has,
Burnt Manmatha into ashes,
For disturbing him from his austerities,
However, he is pleased with you,
And got Ganesha and, Shanmuka from you,
Ganesha dispels all obstacles,
Mahesha arranged breast feeding,
To Shanmuka, through Krithika,
And other celestials, and has,
Taken abundant care to keep,
You ever youthful; & beautiful. ....36........

19) Arunachaleshwara Kshetra : Arunachaleshwara is also known as Thiruvannamalai. Among the five types of Lingas, one Agni Linga is present here. Arunachaleshwara is considered to be one among three Gopurams, brought to earth by Nandikesha from Kailasa. There is a pathway to offer pradakshina to Arunachaleshwara at the bottom of the Hill. On the auspicious eve of Kartika Paurnami, people heap large quantity of Camphor over a big vesel and light it during the night. Thousands of people visit the temple to enjoy the dazzling lights of holy Kartika Paurnami. One can reach Thiruvannamalai, from Madras, either through Villupuram, or Vellore via Katpady. Vadiraja worships Arunachaleshwara in one shloka.

Oh Shankara, decorated by Serpents,
You are dressed beautifully,
To the satisfaction of thy consort,
Parvathi, you save the good,

But destroy the wicked, you are,
Far superior to Sungod, Indra,
And other celestials, you are,
Able to eradicate earthly miseries,
Oh Arunachaleshwara, please do protect us. ....37........

CHAPTER - XX

Sri Vedavedya Theertha in his Vadiraja stotra written by him mentions that his reverred guru, Vadiraja was a very powerful and illustrious saint & dedicated his entire life for the glory of mankind. The name Vadiraja meaning giant in arguments is literally true as he had silenced all his critics belonging to different schools of thought. He was a great poet of a rare calibre & had authored a number of books and was the most illustrious of the eight swamijis of Udupi His great classic work "Yuktimallika" consits of 5379 shlokas. Vadiraja explained the most sensitive areas of vedanta philosophy very effectively in his writings. An attempt is made in this chapter to explain the glory of 20) Tirucoiluru, 21) Vriddachaleshwara, 22) Srimushna Bhuvaraha, 23 Kumbhaghonam, as presented by Vadiraja in the Eastern Chapter of his Theertha Prabandha.

20) Tirucoiluru Trivikrama : Tirucoiluru is a holy Vaisnava Kshetra and is 40 Km away from Tiruvannamalai. Lord Narayana as requested by the celestials, appeared as Vamana before King Bali, to secure three paces of land, and thereafter grew as mighty Trivikrama, pushing Bali to the netherworld. The idol of Trivikram is ten feet tall, and has Shanka & Chakra in the two hands. There is Brahma; Shukracharya, Mrikandu etc. by the side of Trivikrama. Tirucoiluru is situated on the southern banks of south Pinakini river. As we cross the bridge, we can see Anjaneya Temple, Moola Brindavan of the reverred saint Sri Raghuthama Theertha Swamy (1557-1595) situated on the compound of Uttaradi Mutt. Vadiraja explains the glory of the holy place, whose glory has been enhanced by the divine presence of Hari (Trivikrama) Guru (Raghuthama) in one shloka.

Oh tiny Vamanamurthy, you have grown,
As mighty Trivikrama Swamy,
Who can explain your glory fully,
You efface all our hardships,
One by one; even the thousand,
Faced Adishesha will find,
It tough to describe you fully,
You are omnipresent, delicate and radiant,
From your sharp nails you have dug,
Into the Earth and pushed down,
King Bali to the Nether World. ....38........

21) Vriddachaleshwara Kshetra : We can reach Vriddachalam from Villupuram via Lalgudi on the Villupuram Trichy route. The big temple of Mahesha is situated near the railway station. Shankara presented himself before a Saint called Vibhishita, pleased by the deep penances of the latter. Vadiraja describes Vriddachaleshwara in two shlokas.

Oh Vriddachaleshwara, you are also,
Known as Sadyojatha & possess three eyes,
Please shower your blessings upon us,
So that our knowledge may develop for ever. ....39 ....

Oh Shankara, you punish
The wicked and protect the good,
Oh Holi Tripurari we,
Ever worship you devotedly. .. ....40 ....

22) Srimusna Bhuvaraha : Srimusna Bhuvaraha is one among the eight holy places which Lord Vishnu has chosen as his abodes to bless the devotees. It is 60 Km away from Tirucoiluru. According to local history, Mahavishnu took his Varaha Avatara from this holy place. Acharya Madhwa spent one Chaturmasa at this Kshetra. Acharya Madhwa produced a holy tank by dredging the earth with his Danda (holy stick) like the one he had created at Kaup called "Danda Theertha" to provide water for his Guru. Naturally, the place is quite holy on account of the divine presence of Bhuvaraha and the holy tank. Vadiraja explains the glory of the holy place in one shloka.

Oh purest, omnicient, supremo of the celestials,
Varaha Murthy by your strong tusks,
You have slain Hiranyaksha,
Embracing thy lovely consort Bhudevi,
You are present here to bless us. ... .41........

23) Kumbhaghonam : Sri Kshetra Kumbhaghonam is situated on the banks of the holy Cauveri river. Kumbhagona is a city of temples as we do find a large number of temples in the town. The name is said to be derived from the fact that the nectar kept on the pot by Lord Brahma the creator of this Universe, came out of its neck and spread over the town to different places. The prominent temples of the town are (1) Sharangapani, (2) Kumbheshwara, (3) Nageshwara, (4) Ramaswamy, (5) Chakrapani. The holy Vrindavan of H. H. Sri Vijayindra Theertha Swamy, the Parama Guru of reverred saint Sri Raghavendra Theertha Swamy of Mantralaya is in this town. Vadiraja sings of the glory of Sharangapani in two shlokas.

Oh valiant Sharangapani,
Kumbhaghonam is thy holy abode,
Although you are seen here in,
Sleeping posture over your bow sharanga,
You possess un-matched beauty and radiance,
We are fully aware that you,
Are none other than Narayana,
The supremo among the Celestials. ....42 .. ....

Oh holy Sharangapani,
You are ever engaged, In punishing the wicked,
And saving the Good, let your arrows be,
Directed to wipe our sins and we ever remain devoted you :43..

With this chapter, the Eastern Chapter of Theertha Prabandha which starts with Ganga Sagara Sangrama concludes with Kumbhaghonam. In this Eastern Chapter Vadiraja describes 23 Kshetras, which are explained through 43 shlokas. Vadiraja now moves towards Southern direction, and explains the glory of the places visited in the Southern Chapter of Theertha Prabandha in the next chapter.

DAKSHINA PRABANDHA

CHAPTER - XXI

Sri Vedavedya Theertha in his Vadiraja Stotra, mentions that his mentor Guru Vadiraja was ever engaged in the services of the Lord. Rukmineesha Vijaya, Sarasabharathi Vilasa, and Yuktimallika are his classical works. Rukmineesha Vijaya as the name itself suggests is the glorious tale of Sri Krishna and Rukmini and has been considered as far superior to "Shishupala Vada" of the great Magha Kavi. Vadiraja who was on a holy tour of Bharat in a clock-wise direction from the abode of Lord Krishna of Udupi on the western coast now turns towards south, after visiting the holy places situated in North & Eastern parts of the country.

The southern chapter of Theertha Prabandha commences with Sriranga Kshetra, and concludes with Thiruvananthapuram. In this southern chapter, Vadiraja visit 20 Kshetras, which are described in 47 shlokas. In this chapter the pictures of the following places are explained, as presented by Vadiraja in the southern chapter of Theertha Prabandha. 1) Sriranga Kshetra, 2) Panchaphanisesha, 3) Chandra Pushkarini.

1) Sriranga Kshetra : It is one among the eight holy places which the Lord chose to remain to bless the devotees. Sriranga is the last among the three temples dedicated to Sriranga situated in Karnataka & Tamilnadu surrounded by river Cauvery. We also come to know from Sri Madhwa Vijaya, that Acharya Madhwa did visit the holy Sriranga Kshetra in the course of his southern tour. Sriranga is an island with a length of 27 Km and breadth of 5 Km. surrounded by river Cauvery. The temple has seven Gopurams and is one of the biggest temples in India. Sriranga is ten Km away from Tiruchirapalli. The creator of the universe the four faced Brahma, handed over Vimanaruda Ranganatha Swamy to King Ikswaku. Thereafter Ranganatha Swamy was worshipped by all the Kings of Raghuvamsha. Lastly, Lord Srirama handed over Ranganatha Swamy to Vibhishana for worship on the request by the latter. But when Vibhishana tried to carry Sriranganatha Swamy away to Srilanka he had to stop at Sriranga to perform Sandya Vandana and

other rituals. But Ranganatha Swamy once placed on the earth at Sriranga remained there firmly. Ranganathaswamy also told Vibhishana that he liked to remain at Sriranga is-land facing Srilanka. It is the firm belief that the immortal Vibhishana visits Sriranga and worships Ranganathaswamy even today invisibly. The four armed Ranganathaswamy is seen in the sleeping posture over Adishesha having five hoods. Sridevi, Bhudevi and Vibhishana are seen near the lotus feet of Sri Ranganatha. The great Madhwa saints like Jayatheertha (Teekacharya) Vyasarajatheertha (Chandrikacharya) have visited this holy shrine. The original Brindavans of seveal Madhwa saints belonging to Sripadaraja Mutt, Vyasaraja Mutt, Raghavendraswamy Mutt are also seen here. The famous Jambukeshwara temple where we can see Shivalinga under water (Jalalinga) is also here. Hence Sriranga is a holy Kshetra both for Vaishnavas and Shaivaites. Vadiraja worships the handsome Ranganatha in six shlokas:

Oh Ranganatha Swamy, you dwell here on the heart of,
Cauvery River in between its branches,
You are the father of Lord Brahma,
You shower your grace upon thy,
Devotees and are worshipped,
By all Celestials; Adishesha is thy holy bed,
Holy Chandrapuskarini tank belongs to you,
Oh Sriranganatha Swamy, please remain in our hearts. ....1....

The Vedas explain your glory,
You are merciful to thy devotees,
The creator of the Universe,
Vidhatha, is thy lovely son,
You are lotus eyed; quite famous,
And are the most superior in, all the three worlds and
Quite rich & prosperous; please shower thy grace upon us ..2..

Oh Ranganatha Swamy, you are,
Worshipped by Celestials and saints,
You are the Ocean of mercy, you bless the learned,
Your radiant and smiling face is,

As beautiful as the Full Moon,
You bestow everything sought by thy devotees,
Like Kalpavriksha, please cleanse our souls. ....3........

Oh Lotus eyed Ranganatha Swamy,
You are found sleeping here,
As if you have lost thy sound sleep,
During Pralaya holding the mighty Universe within,
Are you now resting over Shesha here,
To make up for the sleep, lost during the cyclic rest,
On account of the heavy, burden held in thy stomach,
Engaging Laxhmi & others, now on different missions ....4....

Oh Jagadeesha Ranganatha Swamy,
You are our solace, and can
Remove all our ignorance and miseries,
We are therefore sure that,
Although you are found sleeping,
You are just feigning sleep. ....5.......

Oh Neelamaghashayama,
You possess shining Golden,
Ornaments; you live in the,
Minds of thy worshippers, you protect the celestials,
You possess abundant riches,
You dwell in in Rangadhama,
Please grant us riches, and keep us ever devoted to you. ....6....

2) **Pancha Phanishesha :** Shesha spreads his five hoods as umbrella over the head of Ranganatha Swamy, who is resting upon him. Vadiraja worships Shesha in two shlokas.

Oh Sriranganatha Prabhu,
Adishesha is thy holy bed,
He is ever reciting the,
Famous five Vedas namely,
Rig, Yojus, Sama, Atharva,
And Panchama Veda Bharatha,
Shedding the rest of the hoods,
He has retained only five of them,
And two tongues to serve you devotedly. ....7.......

Oh Sriranganatha, you are shining,
Here along, with your consort Sri Laxhmi,
Resting over Adishesha, we pray you devotedly,
To ever remain in our hearts as well. ....8........

3) **Chandrapuskarini:** On the fifth Prakara of the temple there is a tank known as "Chandra Puskarani" in the form of full moon. Vadiraja explains the holy spring in one shloka.

The Moon God, Although,
Holy Ganga is present on,
The matted locks of Shankara,
Comes out and performs,
Deep austerities here at this,
Holy Chandrapuskarini Tank,
We are fortunate to worship,
The holy spring Chandrapuskarini,
Which is quite sacred & powerful. ....9........

CHAPTER - XXII

Sri Vedanidhi Theertha in his "Anu Vrindavanakyana" which is a mini Vadiraja Stotra, authored by him, mentions that Lord Hayagriva is knowledge and bliss rolled into one. He did slay Ravana, in order to establish the rule of Law on earth. He offered salvation to a Gandarva by name Manigriva, Hayagriva was ever worshipped by Vadiraja. The mini Vadiraja stotra was carved over a big stone, by the side of the holy Vrindavan of Vadiraja, which can be seen even today at Sonda. Vadiraja's 'Sarasa Bharathi Vilasa' strongly upholds "Hari Sarvothama Vayu Jeevothama" principle very eloquently which is the essence of Madhwa philosophv and is as good as Sumadhwa Vijaya. Another work "Suda Gurvartha Deepika" of Vadiraja is the best among all the commentaries available on Nyaya Sudha written by the great commentator par exellence, the revered Jayamuni. In this chapter the glory of the following places is explained as propounded by Vadiraja in the Southern Chapter of Theertha Prabandha.

(4) Cauvery River, (5) Vrishabhachala, (6) Nupura Ganga,
(7) Darbhashayana, (8) Rama-Sethu,

4) Cauvery River : The Cauvery River originates from Sahyachala, provides adequate water to Karnataka & Tamilnadu and merges with the Bay of Bengal beyond Tanjore after covering a distance of 700 kms. The Cauvery river is one among the eight top holy rivers. The actual place of origin of Cauvery river is Talacauvery of Bhagamandla village of Coorg District. There are references to holy Cauvery in Rigveda. Mahabharatha, Bhagwatha, Agnipurana & Skandapurana. The famous Rangathraya viz three holy shrines dedicated to Sri Ranganatha Swamy are situated on the islands situated within the branches of the Cauvery at three different sacred spots. The first Ranganatha Swamy temple is at Srirangapatna. The second temple is at Shiva Samudra. The third temple is at Sriranga. As Ranganatha is present along the Cauvery at three different places, it is felt that Ranganatha is fond of the holy river. The Holy Ganges will be present in Cauvery River, during Tula Masa. Vadiraja explains the glory of the Cauvery river, daughter of Kavera Muni, in two shlokas.

Oh holy river Cauvery,
Ranganatha Swamy is present,
In thy holy waters at three different holy spots,
A sip of thy water is quite holy,
As Ranganatha present in thy waters will enter our hearts,
As we, consume thy sacred waters, ...10........

There are ample sacred Rivers,
In holy Bharath, which can offer salvation,
But you are providing adequate,
Waters for the entire Chola Area,
For drining & raising varieties of crops,
As well as liberation from earthly miseries,
Oh Cauvery you are quite holy and powerful. ...... 11........

5) Vrishabhachala : Vrishabhachala is situated 20 Km away from Madura. The temple is also known as Alagara Koil. The

main Diety is Sundara Raja (Srihari). Sridevi & Bhudevi are found on either side of Sundara Raja. The glory of the holy place is explained in Varaha, Vamana, Brahmanda and Agni Puranas. Once the God of Death, Yamadharmaraja performed severe austereties, assuming the form of a bull, to earn the grace of Srihari. Srihari who was pleased, stands before Yama Dharmaraja as Sundara Raja, to bless Yama. Vadiraja glorifies the holy place in one shloka:

Oh Sundara Raja, Yama Dharma performs,
Deep penance to earn thy grace,
You are the celestial supremo,
We also emulate Yama & worship you devotedly,
Please shower thy grace upon us,
And grant us liberation. ....12........

6) Nupura Ganga : When Narayana presented himself, before Yama Dharma, the holy Ganges emerged out of his anklets, which is known as Nupuraganga. Normally people visit, Sundara Raja, after a holy dep in Nupura Ganga. Vadiraja worships Nupura Ganga in one shloka:

Oh Nupura Ganga, you are born,
Out of the anklets of Srihari,
Please clear our accumulated,
Sins, and purify our minds,
So that we may remain ever devoted to Srihari. ....13........

7) Darbhashayana : Darbhashayana is ten Km away from Ramanathapuram Town. According to one version, Lord Rama slept over holy Darbha grass here for three days to seek the consent of the Sea God, to construct a bridge over him. Vibhishana had come to Darbhashayana to make friends with Rama. The temple is quite excellent to look, with the idol of the two armed Ramachandra. Buses are available from Ramnad to Darbhashayana. The Bay of Bengal is 5 Km away from this place. Vadiraja worships Darbhashayana Ramachandra in one shloka:

Oh Sri Rama, while you were at Chitrakuta,
With Sita & Laxmana, you had slain Kurangasura,
Who approached Sita in the form of a crow.

With a view to tease her, through darbha,
Charged with special spiritual powers,
But there is no need for you,
To seek the consent of the Sea God,
Now, for constructing the bridge,
To cross over to Lanka, as the entire Universe,
Including the ocean are your own creations. ....14.......

8) Rama Sethu : Devipatanam is 19 km away from Ramasethu. Srirama installed & worshipped Navagrahas in the sea before starting the construction of the bridge to cross over to Lanka from Rameshwaram. The place is also known as Navapashana.

Navagrahas are installed in the sea, 10 meters away from the sea-shore. One can get into the knee-deep sea and worship the Navagraha's when the sea is in low tide. The bridge which was 100 yojana in length, was built by Rama from Rameshwaram to Dhanushkoti. The bridge was subsequently cut by Rama standing at Dhanushkoti at different points, after slaying Ravana, Kumbhakarna etc. Vadiraja worships the holy Rama Sethu in six shlokas.

Oh mighty Rama Sethu,
You are built by Rama and
His faithful monkey troops,
You look all powerful,
As though the mother earth,
Has moved upwards as bridge,
Over the sea, to help,
Sri Rama, to redeem her,
Daughter Seetha from Srilanka,
Oh Rama Sethu, you are as powerful,
And strong as the mighty mountains, ...15........

The purity of Gold is revealed,
Only when it is appraised,
Likewise the mighty Rama Sethu,
Built by Rama establishes,
The matchless skill, valour,
And golden qualities of Rama. ....16........

Kalidasa is wrong when he says,
That the powerful wind can,
At best up-root trees and plants,
But not the mighty mountains,
For here Maruthi, son of Marutha,
Has brought plenty of mountains,
And has made a strong bridge over the sea. ....17........

In the next shloka Vadiraja draws a paralell comparison between the bridge constructed by Rama with the help of Hanuman, and the Sarva Moola works of Acharya Madhwa (III Avatar of Hanuman) and explains the glory of each, one after another.

The vast sea is the holy Upanishad,
The directions of Rama are Vyasa Sutras,
The movement of the Army of Monkey,
Are the philosophy for the Vaisnavas to learn,
Different places are Sarva Moola works,
Countless mountains are,
The strong supports for the bridge,
While the mighty bridge was,
Built by Hanuman, the powerful,
Sarva Mula was written by Acharya Madhwa,
To serve the celestial supreme Sri Hari. ...... 18.......

The waves emerging from the sea,
Hit the bridge repeatedly as if to receive,
The left over foot dust of Rama,
Now remaining over the bridge, ...19.......

Seetha & Laxmana are shining,
On either side of Rama, But,
Hanuman the humblest servant,
Of Rama is standing before him,
With folded hands, head duly bent &,
The overflowing devotion is a,
Deep source of happiness to Rama,
Rama the supreme hero,

Silences the sea through his arrows,
In order to enjoy the lovely
Talks of Hanuman, Un-disturbed. .... 20........

CHAPTER - XXIII

Sri Vedanidhi Theertha in "Anu Vrindavanakyana" a mini Vadiraja Stotra authored by him mentions that Lord Hayagriva who is worshipped by all celestials will wipe out all our troubles caused by the Navagrahas, if we worship the holy Brindavan of Sri Vadiraja, as Hayagriva is ever present there. Vadiraja also authored "Maha-bharatha Lakshalankara" to fulfil an oath by his mother to the Lord. This book is extremely helpful to understand clearly the glory of "Mahabharatha Tatparya Nirnaya", of Acharya Madhwa. In this chapter the glory of the following places are explained, as presented by Vadiraja, in Southern Chapter of Theertha Prabandha (9) Rameshwara, (10) Dhanushkoti, (11) Sriramapada Stotra, (12) Srirama Stotra.

9) Rameshwara: Rameshwara is the holiest Kshetra of the South. It is an island having a length of 18 Kms and breadth of 11 Kms. The glory of holy Rameshwara is explained in Skanda Purana. The place was known as "Gandha Madana" previously. Pandavas during their exile, and Balarama in the course of his holy tour had visited the place. Rameshwara is connected by Bus/Train from Madras, Madurai, Coimboture & Palghat etc. According to one version, as suggested by saint Agasthya, Rama desired to install Shivalinga at Rameshwar to get rid of all the sins on account of slaying of Ravana, and asked Hanuman, to fetch Shivalinga from Kailasa, As Hanuma did not return at the appointed time, Rama installed a Linga made out of sand by Sita. Thereafter he also installed separately another Linga brought by Hanuman which is known as Hanumadeeshwara. Vadiraja worships Rameshwara installed by Rama in five shlokas.

Oh Mahesha, you eradicate,
Our lust and fulfil our desires,
You hold the holy Ganges on,
Your shining matted locks,

You are installed by Rama,
And embraced by Parvathi,
We worship you devotedly. ....21........

Oh Srirama, you are none other than,
Sri Narayana but during,
Pralaya, you destroy the whole universe,
Whom then you worship to get,
Cleared out of the sins accumulated ?
You have redeemed Ahalya'
Your holy tale can grant salvation,
You are far superior to.
Laxmi & Brahma and free from all sins. ....22........

Shankara to get salvation,
Is ever reciting Rama Nama,
Does any one ever worships,
His own worshipper or follower. ...... 23 ....

Shiva is guilty of Brahmahatya Dosha,
Having removed the fifth head of Brahma,
That got stuck to his hand,
How can then Shankara,
Clear Rama who was not,
At all guilty of Brahma Hatya Dosha. ....24........

The mighty Ramasethu built,
By Rama connecting Rameshwaram,
With Sri Lanka in order to slay,
Ravana, Kumbhakarna & others,
Is powerful enough to clear.
Brahma hatya dosha, how then,
Can any one say that Rama,
The celestial supremo is guilty of any offence ? .... 25.......

10) Dhanushkoti : Dhanushkoti is 20 km away from Rameshwara. As prayed for by Vibhishana to prevent the entry of hostile forces to Sri Lanka from Rameshwara, Sri Rama breaks the bridge built by him at different points standing at Dhanushkoti. Major part

of Dhanushkoti is submerged under the sea during the 1964-65 cyclones. Vadiraja worships at the holy Dhanushkoti in two shlokas.

Sri Rama the doyen of Raghu Dynasty,
Shelved the strong bridge,
Standing at Dhanushkoti,
Retaining only a small portion,
Which can give adequate merit,
That one can get by visiting,
Different holy places of the country. ....26.- ....

Oh Dear Devotees, you are,
Often found engaged in gifting,
Cows, Land, Gold, Reciting,
Vedas performing Yagas,
Constructing tanks etc.,
In order to get salvation,
But you can get far superior,
Merits by a holy visit to,
Dhanushkoti, which is a,
Powerful treasure of supreme virtues. ....27........

11) Sriramapada Stotra : In this Vadiraja worships the holy feet of Srirama in one shloka.

Oh Rama, the holy touch of,
Thy noble feet has redeemed,
Ahalya, we therefore pray you,
For purity of the mind, devotion,
Dedication & deep knowledge,
Instead of shining as a King,
You undervent hardships in the forest,
On exile for fourteen long, years,
To fulfil thy fathers promise,
We pray your holy feet, to get detached from,
Earthly matters, and remain attached to thy lotus feet. ... 28....

12) Srirama Stotra : Vadiraja advices the divine qualities of Srirama in one shloka.

Oh Srirama you are the,
Chief Commander for the,

Army of the monkey,
Your arrow is set over the bow,
You have slain all the Asuras,
You are supremo among Kshatriyas,
You have enhanced happiness,
Of Seethamatha, by constructing,
The powerful bridge over the sea,
Please save us at every stage in our lives ....29........

CHAPTER - XXIV

H. H. Sri Vedanidhi Theertha in his mini Vadiraja stotra mentions that, those who worship Vadiraja, duly understanding him as Bhavi Sameera (future wind god), will be rid of re-birth again, on earth. This fact is carved over a stone kept by the side of holy Brindavan of Yathiraja Vadiraja at Sonda. Apart from writing several classics in sanscrit for the benefit of intellectuals, Vadiraja has also authored several simple books in Kannada such as 1) Sri Krishna Bala Leela, 2) Keshavanama, 3) Bramara Geetha, 4) Vaikunta Varnana, 5) Laxmi Shobhana etc. for the benefit of the laymasses. All his Kannada poems bear Hayavadana stamp at the end. Vadiraja is one among the holy trio, the other two being Sripadaraja and Vyasaraja. These three saints have enriched the Kannada Dasa Sahitya. Vadiraja also composed a poem in Tulu, on the "Ten incarnations" of Srihari, for the benefit of ordinary Kisans. In this chapter the glory of the following places is presented by Vadiraja in the southern chapter of Theertha Prabandha.

13) Tamraparni River, 14) Mahendra Hills,
15) Kanyakumari, 16) Agastya Darshanam.

13) Tamraparni River: The River originates from Malayachala. The river is seen at Tirunelveli town. One can have a holy dip in the river either at Tirunelveli or at Papanashana, 46 Km away from Tirunelveli, near Ambasamudra. We can find a reference to the river in the Bhagavatha, Kurma and Varaha Puranas. Vadiraja worships the holy river in one shloka:

Ordinary shells found in the,
Holy Tamraparni River are,
Powerful enough to convert the,
Rain water into pearls,
So a dip in the holy river,
Is a must for all the,
Devotees desiring salvation. ....30.......

14) Mahendra Mountain : Hanuman who was assigned the task of locating Seetha takes a miraculous leap from Mahendra Hills to Srilanka. The hill was pressed to the bottom of the earth, due to the force, with which Hanuman jumped to Srilanka. In Sundara Kanda, we come across the description of Hanuman, getting ready, to jump over to Lanka. The Mahendrachala is reported to be near Dharbashayana. Vadiraja sings of the glory of the Hill in one verse;

Oh Bhudevi, the valourous Hanuman
Who is all set to land on Srilanka
Takes a powerful leap from
Mahendrachala, pressing the Hill
To thy bottom, as if to pass on
A message to you, that the
Hardships faced by thy lovely
Daughter seetha are going to end erelong. ....31........

15) Kanyakumari: Kanyakumari is 96 Km away from Tirunelveli. It is at the southern end of our country. We can see the holy conflux of (1) The Arabian sea on the west, (2) The Hindu Mahasagar on south and (3) The Bay of Bengal on the East. On the eve of chaitra Paurnami, we can see moon rising from the Bay of Bengal and the sun setting in the Arabian sea during the evenings. Even on other days, we find thousands of people coming here both during the mornings and evenings to see (1) Sun rise and sun set, (2) Moon rise and Moon set. Several holy springs are seen here viz. (1) Gayathri, (2) Savithri, (3) Papanashana etc. There are few bathing ghats for taking holy dip at the confluence of three major seas. After taking a holy dip at the sangham, people take darshan of

Ganesha, and then come to worship Sridevi Kanyakumari. Sridevi holds a beautiful garland on her hand. Sridevi is decorated with golden ornaments studded with diamonds, during nights, and looks very att active. Special pujas are offered during Dasara.

Local History: A demon by name Banasura performed severe austreties, on Shankara and got a boon from him, to the effect that he should be un conquerable by all except a spinster. Mad with the power gifted by Shankara, he started inflicting pain to all the three worlds. Thereafter, all the celestials pray Maha Vishnu, to end the menance caused by the demon. The celestials then performed a Yaga as suggested by Srihari, and from the Yajna Kunda, Durga Devi emerged out as Kanyakumari. Mahesha then proceeded towards Kanyakumari, in order to wed Kanyakumari. Sage Narada fully aware of the fact that Banasura can not be slain, unless Sridevi remains as a spinster, prevented Shankara at Suchindra from reaching Kanyakumari. As the marriage muhurta was over, Shankara decided to remain at Suchindra The mantrakshatas brought for the marriage were thrown away at Kanyakumari near the sea-shore. We can even today see the mantrakshata in the form of red, black and white sands at Kanyakumari. Banasura having come to know of the supreme beauty of Kanyakumari, desired to wed her, but was killed by Sridevi in the ensuing battle. Vadiraja worships Sridevi in three shlokas.

Oh Sridevi how can we,
Call you Kanyakumari (spinster),
For you have already delivered,
Long life, Health, Wealth and,
Salvation upon the Devotees. ....32........

Oh Sridevi, we are sure that,
You are not Parvathi For, you have,
Slayed Banasura, As Srikrishna did,
You are stationed at Kanyakumari,
At the bottom of Bharath, which is,
Created by Lord Parashurama,
By pushing away the sea from Gokarna,

The ocean of milk is the abode of Srihari,
But you are standing at the sangam of three oceans,
We consider you as Sri Laxmi,
On account of parallel qualities,
Commonly found in you and Srihari. ...... 33 ......

Oh holy Kanyakumari, the supreme,
Beauty possesed by you,
Makes us conclude that you are,
None other than Mahalaxmi,
Mother of Manmatha, or else,
How you beam this matchless beauty. .... 34 ....

Swami Vivekananda, the illustrious saint of the country, crossed over to the Rocks, situated on the highseas near the Sangham from Kanyakumari by swimming. The major attractions to be seen at Kanyakumari are (1) Sunrise/set, (2) Moon rise/set (3) Kanyakumari Temple, (4) Vivekananda Rock Memorial Bhavan. Thousands of people vfsit the holy place daily and reach Vivekananda Rock Memorial by boat from Kanyakumari and see Vivekananda Bhavan. Devipada, library etc.

16) Agasthya Varnana : Vadiraja now worships saint Agasthya, who lived in Vyasa Hills near Kanya Theertha. A few demons started harassing the celestials hiding within the deep seas, Agasthya Muni as prayed for by the celestials converted the entire sea water into a drop and sipped the same through his palm rendering hiding inside the sea water impossible for the demons. Tha celestials then slew all the demons easily. Vadiraja worships Agasthya Muni in one shloka:

Oh revered Agasthya Muni
You have sipped the entire
Water of the sea after converting the
Same into a single drop
Please for ever save us from
All earthly miseries and hardships. ....35........

CHAPTER - XXV

Sri Vedanidhi Theertha in his mini Vadiraja Stotra mentions that one will be doubly blessed, by worshipping the holy Brindavan of Vadiraja as one gets simultaneously the blessings of Hayagriva (Srihari) and Vadiraja (Guru) present in the Brindavan. Vadiraja has written more than 40 stotras, in Sanscrit, such as "Dashavatara Stuti" and "Krishnastakam" etc. Each word used by Yathiraja Vadiraja is quite expressive, and reveals the glory of Srihari as explained in the Sruthis and Smrithis. Among the Sanscrit authors on the Madhwa philosophy, Vadiraja is next only to Acharya Madhwa. In this chapter the glory of the following places is explained as presented by Vadiraja, in the southern chapter of Theertha Prabandha: 17) Suchindra Kshetra, 18) Adi Keshava Kshetra, 19) Ghratha Mala River, 20) Ananthashayana Kshetra.

17) Suchindra Kshetra : Suchindra Kshetra is 13 km., away from Kanyakumari. The celestial head Mahendra, who was cursed by sage Gautama, in the Ahalya episode, got liberated at this holy place. There is a big temple here dedicated to Brahma, Vishnu and Maheshwara. There is a giant sized Hanuman, in front of the Vishnu Temple. The place is known as Suchindra, as Mahendra the consort of Sachi got purified here. Vadiraja worships at the holy place in one verse;

Oh Holy Suchindra Kshetra,
It does not add much to thy glory,
When you purify noble souls,
Like Mahendra, but you will,
Certainly add new feathers to thy cap,
By showering grace upon the common people,
Who serve you devotedly ....36........

18) Adi Keshava Kshetra : Adi Keshava Kshetra is situated in Tiruvattar which is 18 km away from Trivandrum. The idol of Keshava is sixteen feet in length. One can have the full Darshan of the Diety through the feet, stomach, and face from three different doors. As desired by a demon devoted to the Lord Keshava places Adi-shesha over the Demon's body and rests over Adishesha. Vadiraja

worships Adikeshava in one Verse.

Oh Adikeshava, resting over Adishesha,
Your face is as radiant as the full moon,
Oh Laxmipathi, you are lotus eyed,
You are most powerful, and possess,
Sterling qualities, we worship,
Thy lotus feet devotedly,
Please shower your grace upon us. ....37........

19) Ghrathamala River : Ghrathamala River is seen at Neyyatikara, which is 20 kms. away from Tiruvattar. On the banks of Ghrathamala river, there is a beautiful temple dedicated to Srikrishna. Vadiraja worships the holy river in one verse :

Knowledge dispels ignorance,
As fire destroys a forest,
Fire becomes stronger, as ghee is applied,
Likewise knowledge gets enhanced,
As we dip in the holy Ghrathamala river. ....38........

20) Ananthashayana Kshetra: Thiruvananthapuram is situated 85 kms. away from Kanyakumari. We find reference to the holy kshetra in Brahmandapurana and Mahabharatha. There is a big tank on the outskirt of the temple. As the idol of Anantha Padmanabha is quite long, we have to take the holy darshan of the Lord from three separate doors. We find four faced Brahma, over the navel of Ananthapadmanabha. Acharya Madhwa did visit the holy place, during his South Indian tour. Vadiraja worships Ananthapadmanabha in seven verses :

Oh Anantha Padmanabha Swamy,
You are worshipped by Sridevi and Bhudevi,
You are richly adorned by precious ornaments,
You are resting over Adishesha,
Who has spread his hoods over you,
Like an umbrella, you are worshipped,
By the creator of the universe, Brahma,
You have showered your grace,
Upon Sage Divakara, you are,

Showering affluence upon thy devotees,
Oh Thiruvananthapuresha,
We worship you whole heartedly. ....39.......

Oh revered Padmanabha Murthy,
Are you asleep here to avoid,
Vibration to the mighty universe,
Held in thy navel, or are you,
Asleep, out of love to thy son Vidhatha,
Or are you sleeping to shower,
Grace upon Adishesha, or,
Is the sleep on account of over eating,
Or on account of dedicated,
Services rendered by Mahalaxmi. ......40.......

Deep knowledge, devotion and,
Detachment are the major,
Paths to reach God,
According to vedas, Padmanabhaswamy,
Amply demonstrates this, as,
In order to know & worship Him,
Devotedly, one has to look at His,
Feet, stomach and face from three separate doors. ...41....

Holy upanishads mention,
That, God accords darshan at Vaikunta,
Of His Lotus Feet, Stomach and Face,
As prayed for by the liberated souls,
Padmanabhaswamy amply illustrates,
This fact by granting darshan to,
The devotees through three separate doors. .... 42........

Oh Padmanabha Swamy, resting over Adishesha,
You look slightly inert,
But you are actively protecting,
The mighty universe with utmost vigour. ....43........

Oh Sripathi, Trivikrama Swamy,
You are resting in the cave over Adishesha,

We pray you with devotion to,
Ever remain in our hearts as well ....44........

Oh Ananthamurthy, the entire,
Celestials are thy servants,
You are adorned with beautiful ornaments,
Your hands are quite strong,
You are dressed with Pitambara,
You are quite powerful and un-perishable,
Please shower your grace upon us,
For authoring this holy Theertha Prabandha ....45........

CONCLUSION
CHAPTER - XXVI

We have already said that Vadiraja is a geniaus in human form. He has advocated "Hari Sarvottama Vayu Jeevottama" philosophy very ably and eloquently in all his works. In fact, this is the essence of Madhwa philosophy. Vadiraja held Acharya Madhwa in very high esteem, and paid adequate respects to Acharya Madhwa wherever essential. While Vadiraja was about to leave Tirumala, he prayed Thirumalesha Prabhu "Oh Venkatesha Swamin you have fulfilled the wishes of Acharya Madhwa, you eradicate the evil like fire, you possess unmatched knowledge, please keep our mind ever devoted to you". As stated earlier, Vadiraja visited all the holy places of Bharat, starting from holy Udupi in a clock wise direction, via West, North, East and Southern directions. Vadiraja finally reached Tiruvananthapura and offered Theertha Prabandha authored by him at the lotus feet of Sri Ananthapadmanabha Swamy in two verses :

Our Name is Vadiraja Yathi,
We have prepared Theertha Prabandha,
Which is full of rhymes, rhythms,
And alliterations, which explain,
The glory of Srihari fully, wiping out,
The miseries faced by us, we are able,
To encounter this holy task,

Only through the deep mercy of Srihari,
In order to earn His deeper grace,
Oh Narayana, please accept,
Our humble work & shower thy eternal grace upon us. ......46......

All the verses in this holy prabandha,
Explain the glory of Srihari,
Sacred Ganges and other holy rivers,
Yathiraja, Vadiraja, who wrote,
This holy work, is fully purified,
By having holy dips in the sacred rivers,
And taking darshan of Narayana,
Those who recite this get awarded,
Which are far superior than they earn by,
Performing Aswameda Yagas,
Those who listen to this holy Prabandha,
Shall be quite prosperous,
Materially and spiritually as well. ....47.......

The holy Theertha Prabandha, composed by revered saint poet His Holiness Yathiraja Vadiraja Theertha Srimachharana in Sanscrit, rendered to English by Sagri Krishna Achar is concluded here along with the Southern Prabandha. Thus Theertha Prabandha ends here. May it please Yathiraja Vadiraja and Lord Krishna residing within Him.

Special Note: Most of the holy places in Bharat are covered in the Theertha Prabandha, but a few are leftout. Vadiraja might have visited them, but might not have included them in the Prabandha may be due to divine intuition.

Parashurama Kshetra : The land created by Lord Parashurama by pushing away the sea from Gokarn to Kanyakumari is known as Parashurama Kshetra. The seven Mokshaprada places are (1) Udupi, (2) Subrahmanya, (3) Kumbhashi, (4) Koteshwara, (5) Shankaranarayana, (6) Gokarna, (7) Kollur. All these places are covered in Western chapter of Theertha Prabandha.

Srirama Kshetra : The seven holy Mokshaprada Kshetras are; (1) Ayodhya, (2) Mathura, (3) Mayapuri (Hardwar) (4) Kashi,

(5) Kanchi, (6) Avanthikapuri (Ujjain), (7) Dwaraka. Except Hardwar and Ujjain, the rest of the places are dealt with in Uttara Prabandha and Kanchi in Eastern prabandha. A brief resume of Hardwar and Ujjain are furnished below :

Mayapuri (Hardwar) : We find a reference to Hardwar in Padmapurana, Mahabharatha, and Naradiyapurana. Hardwar is connected by direct train from Delhi, Punjab and Calcutta. Narada attended Bhagwatha Saptaha organised by seven saints at this place. There is a temple dedicated to Mayadevi here, We can see Sridevi with three faces holding Trishul and Skull on her hands. The place came to be known as Mayapuri as it is the abode of Mayadevi.

Avantikapuri (Ujjain) : There is a reference to Avantikapuri in Skandapurana, Mahabharatha and Shivapurana. The place is also known as Avanti, Avanthika or Ujjain and is considered to be the novel of Bhudevi. Srikrishna and Balarama had their education under Guru Sandipani Muni here. Ujjain was the capital of India, when the country was ruled by Emperor Vikramaditya. Ujjain is connected by train from Bhopal.

Local History : There is a river known as Shipra which is 1.5 kms away from Ujjain Railway station. The famous Mahakali temple, from where Godess Kali blessed Kalidasa by writing "Onkara" over his tongue in order to make him an immortal poet, is also at Ujjain. There is a reference to Shipra river in "Meghadhoota" of Kalidasa. The famous "Mahakaleshwara Temple" also known as "Onkareshwara" temple is also at Ujjain. There is a Mantra-mahal for reciting vedas on the southern banks of Shipra river.

Seven holy rivers: The great holy seven rivers are 1) Ganga, 2) Yamuna, 3) Godavari, 4) Saraswathi, 5) Narmada, 6) Sindhu, 7) Cauvery. All the above rivers are described in the Prabandha. However Saraswathi river is invisible and joins the holy Ganges at Prayaga. But there is no reference to Sindhu river, although Sindhu river is referred to in Vedas, as well as in other scriptures. A brief resume of Sindhu river is furnished below:

Sindhu River: A major portion of the Sindhu river is in Pakistan

now. The Sindhu river originates from Kailasa Hills, and passes through Ladak, Kashmir, Punjab, Rajasthan and Sindhu before flowing into the Arabian Sea. The river is 3200 kms in length, and several minor rivers join the same on either side. However, one can have a holy dip in the river at Kashmir.

A brief account of seven more holy Kshetras which are not presented in Theertha Prabandha are explained in the next (last) chapter.

CHAPTER - XXVII

Acharya Madhwa is the third incarnation of Hanuman, who served Srirama as his dedicated servant with overflowing devotion during Treta era, Again He was born as Bhimasena, during Dwapara era, and slew Bakasura, Hidimba, Kauravas, Jarasandha and others as directed by Bhagwan Srikrishna. In his third avatara, as Acharya Madhwa, he served Vedavyasa most devotedly and authored thirty seven works known as Sarva Moola giving a clearcut meaning to our holy scriptures to be understood and followed by men to attain salvation. Another common major feature of Madhwa tradition is that all the subsequent saints in the line like (1) Padmanabha Theertha, (2) Jayatheertha, (3) Vijayadhwaja Theertha, (4) Sripadaraja Theertha, (5) Vyasaraja Theertha, (6) Raghoothama Theertha, (7) Vadiraja Theertha, (8) Raghavendra Theertha have very eloquently up-held the views of Madhwa, either by their original works, or by the notes written by them on Acharya's original works. In this chapter, the glory of the following places is explained, though they are not presented in detail in the Prabandha, for the benefit of the readers·

(1) Jambukeshwara, (2) Kalahasti, (3) Chidambara, (4) Totadri, (5) Somnath, (6) Kedarnath, (7) Anegondi.

1) Jambukeshwara : There are five types of Lingas. They are Bhoolinga (Earth), (2) Jalalinga (Water) (3) Vayulinga (Air), (4) Jyothirlinga (fire), (5) Akashalinga (sky).

There is Jalalinga at Jambukeshwara, which is just one k.m. away from Sriranganatha Swamy temple at Sriranga. As the Linga is found inside the water, it is known as Jalalinga. The temple is quite big. As Mahesha appeared before the saint Jambuka, who performed severe penances to please Shankara, the place came to be known as Jambukeshwara.

2) **Srikalahasti** : Kalahasti is on the banks of Suvarna Mukar, river, 33 kms., away from Tirupathi Railway Station. The temple is 1.5 kms., away from the Railway Station. Here it is the Vayu linga. As air cannot be touched, there is a golden mark, which is being worshipped. We also find marks of a spider, snake hood, and tusks over the Linga. According to local history a spider (Sri) Serpant (Kala) Elephant (Hasti) worshipped Shankara here for a long time. Hence the place came to be known as Sri Kalahasti. A hunter by name Kannappa, also worshipped Mahesha here.

3) **Chidambara** : There is Akasha Linga here. This place is not presented in Theertha Prabandha. It is on Madras Dhanushkoti route at a distance of 80 kms from Villupuram. The temple is 2 kms away from the Railway Station. There is a big Nataraja idol in the temple. On the right side of Nataraja there is a special mark on the wall, which is decorated by a golden necklace, for worship.

Five holy kshetras : They are (1) Kurukshetra (2) Gaya (3) Ganga, (4) Prabhasa, (5) Pushkara are presented in Theertha Prabandha.

Eight holy abodes of Srihari : There are eight sacred abodes, in holy Bharat, where Mahavishnu, chose to remain in order to bless His devotees. They are (1) Sriranga, (2) Srimusna (3) Venkatadri, (4) Shalagrama, (5) Naimisharanya, (6) Totadri, (7) Pushkara, (8) Naranarayana Ashram. All the above holy places are presented in the prabandha except (1) Shalagrama and (2) Totadri. Shalagramas are found in Gandaki river, which is now in Nepal.

4) Totadri : Totadri is 32 kms away from Tirunelveli. The peeta, holy stick, conch. chakra mudras used by Ramanuja Acharya are found here. Abhisheka to Lord Narayana is performed here by til oil. The same is offered to devotees as prasadam which has special curative powers.

Twelve holy places of worship : They are 1) Gokarn, 2) Rama Sethu, 3) Himalaya, 4) Prayaga, 5) Kashmir, 6) Somanath, 7) Visnupada, 8) Sriranga, 9) Kedara, 10) Tiruvananthapura, 11) Kanyakumari, 12) Kurukshetra. All these kshetras except 1) Himalaya, 2) Kashmir, 3) Somnath are presented in Theertha Prabandha. Himalaya mountain ranges are spread over a length of 3200 kms from West to East on the north of holy Bharath and one gets adequate darshan of the Himachala, while one proceeds to Badarinath from Hardwar. Kashmir is at the bottom of Himachala. We can get adequate Kumkum, Keshar etc , there. There is a Mahesha temple installed by Adi-Shankara at Srinagar.

5) Somnath : Somnath is in Gujrat. This temple was very rich in olden days and was invaded by foreign invaders like Mohmmad Gajni, Mohmmad Ghori, a large number of times. Now the temple is fully renovated on the banks of Arabian sea. It is 5 kms away from Veraval station, which is connected by train from Ahmedabad.

6) Kedarnath : Kedarnath is on the top of India, at the bottom of Himachala at a distance of 240 kms from Hardwar. While Badrinath is situated on the banks of Alakananda river, Kedarnath is situated on the banks of Mandakini river, towards West of Badarinath. One can reach Gauri Kunda from Hardwar, by bus van car etc. Like Tapta kunda at Badari, there is a hot spring known as Gauri kunda at the bottom of Kedarnath. One can reach Kedarnath temple which is at a distance of 14 kms from Gaurikunda, by walk/horse/pony etc. The Linga at Kedara is 6' in length and 1.5' in breadth. It is considered as Jyothirlinga. Water, Flower, Ghee etc., are offered to the linga. Five idols of Pandavas are found here. Adishankara's samadhi (final rest place) is also reported to be here.

7) Anegondi : Jayatheertha's original Brindavan is at Malakheda, in Gulburga district. He was a great commentator par excellence, popularly known as Teekacharya, having written a brilliant commentary known as Sudha on the Anuvyakyana of Acharya Madhwa. Likewise Mantralaya Prabhu Sri Raghavendra Swamiji is known as Parimalacharya, having authored Parimala i.e. commentary on Nyaya Sudha authored by Jayamuni. Anegondi is quite holy on account of Navavrindavana. The nine Brindavans of the saints are on an island of rocks, in between the two branches of Tungabhadra river. The saints who are laid to rest here are 1) Sripadmanabha Theertha 2) Sri Kavindra Theertha, 3) Sri Vageesha Theertha, 4) Sri Vyasaraja Theertha, 5) Sri Sudhindra Theertha, 6) Sri Srinivasa Theertha, 7) Sri Ramachandra Theertha, 8) Sri Raghuvarya Theertha, 9) Sri Govinda Odeyaru.

When Vadiraja visited Anegondi, there were fewer Brindavans. But still Vadiraja calls the holy place as the strongest fort of Madhwa philosophy, lead by mighty giants like Sri Padmanabha Theertha and Sri Vyasaraja Theertha.

ERRATUM

S. No.	Page No.	Para/Shloka	Printed as	To be read as
1	CP-2	P-2	Contineously	Continuously
2	RP-IV	P-2	Since	since
3	RP-IV	P-5	spread	spared
4	RP-VI	P-1	Vadi aja's	Vadiraja's
5	RP-VIII	P-3	raader	reader
6	RP-VIII	P-4	occan	ocean
7	RP-X	P-5	even	ever
8	XI	P-6	to totally	totally
9	XII	P-2	records pan	record span
10	2	P-3	enviseged	envisaged
11	3	P-1	Te nple	Temple
12	3	S-1, S-2	miseris	miseries
13	4	P-1	reverrd	revered
14	5	S-9	cossing	crossing
15	11	S-25	looks	locks
16	15	P-1	thes ignificance	the significance
17	15	P-1	chapte	chapter
18	16	S-41	Propogated	Propagated
19	18	P-2	Which	which
20	19	S-47	this	their
21	22	P-2	slayed	slew
22	24	S-62	le ter	letter
23	24	P-1	is	was
24	27	S-72	noble virtuous	noble & virtuous
25	32	P-3	palce	place
26	33	S-82	distroyed	destroyed
27	34	S-84	Arround	Around
28	35	P-2	oeep	deep
29	37	S-90	leeps	leaps
30	37	S-91	gust	just
31	38	S-93	feat	feet
32	39	S-97	Afixed	Affixed

ERRATUM

S. No.	Page No.	Para/Shloka	Printed as	To be read as
33	40	P-1	devine	divine
34	40	P-2	afte	after
35	44	S-7	comp assionate	compassionate
36	45	P-1	an	and
37	45	S-10	&	to
38	49	S-21	Frayag	Prayag
39	54	P-2	deliver	relieve
40	58	P-1	opponunts	opponents
41	58	P-3	alone	along
42	61	S-45	slayed	slew
43	63, 77, 79	P-1, P-2, P-1	reverred	revered
44	77	P-1	consits	consists
45	78	S-40	Holi	holy
46	79	P-1	Cauveri	Cauvery
47	80	P-2	visit	visits
48	84	S-11	drining	drinking
49	85	P-2	dep	dip
50	86	P-2	Dhanushkoti	Srilanka
51	90	P-3	advices	advises
52	98	P-1	is a geniaus	was a genius
53	100	P-3	novel	navel
54	CP-3	P-1	estimate	estimated
55	CP-4	P-2	diciple	disciple

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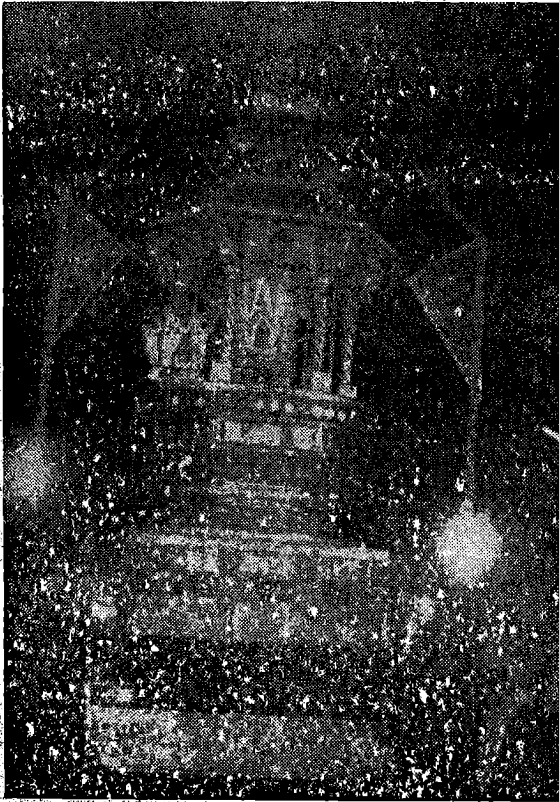
Golden Chariot of Udupi Sri Krishna

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